

A  
ROMANE  
CENTVRION  
BECOMMING A GOOD  
Souldier of Iesus Christ.

IN FOVRE SERMONS,  
Preached in the Cathedrall Church,  
and in Saint Thomas Church  
at Sarum.

By BARTHOLOMEVV PARSONS,  
B. D. and Rector of *Ludgershall*, in the  
County of *Wiltes*.

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EPH. 6. VERSE

13. Take unto you the whole armour of God, &c.  
14. Stand therefore having your Loynes girt about  
with truth, and having on the brest-plate of right-  
eousnesse &c.
- 

L O N D O N.  
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# TO THE MOST HONOURED,

Generous, and Religious, M<sup>r</sup>. IOHN  
POPHAM Esquire, a true servant  
to God, his King and his  
COUNTRY.

NOBLE SIR,

**V**ertue which was to others an Autumne, late  
ripe fruit, budded to the Cæsars in their  
spring time, Cæsaribus virtus contigit  
ante diem, saith Ovid.

Dame vertue did their portion frankly pay  
unto the Cæsars, long before their day.

*And Honour the shadow following this great body of  
vertue, which to most is a winter-fruit scarce over  
ripening, is to you a Primrose, springing up in the  
Prime of the dayes, Gloria Pophamo contigit ante  
diem.*

Honour which towards others keepes such state  
On Popham early did beginne to waite.

## The Epistle Dedicatorie!

You are as honourable in the hearts, affections and tongues of all that know you in these parts, as if all the titles and complements of Honour which in a state are conferred upon eminent Persons, had been already heaped upon you. And although (as the Prince of Philosophers long since pronounced) honor est in honorante magis quam in honorato, honour be rather in him that honoureth then in him that is honoured, yet this Honour in you will be as indeleble a Character, as that which accrueth by blood, is accounted by the Men of Law. For as amongst the old Romanes there was no way to the Temple of Honour, but through the Temple of Vertue, so you have gone the high way to this Honour, by those vertues that are of a Magneticall vertue to draw to them the hearts and re-

Si vis bene au-  
dire, discito  
bene loqui, &  
cum bene lo-  
quidideris,  
recte etiam fa-  
cere conator,  
Hoc enim  
modo bonam  
famam acqui-  
res, Epictetus.

spects of men; your Humanity, Humility, and Hospitality. If thou wilt have a good name, learne to speake fairely and when thou hast learned that, indeavour to do well also; For by this meanes thou shalt get a good report, said Epictetus, or as Plutarck in his Apophthegmes ex-presseth it more roundly, the way to a good fame is, Si dicis optima, facies pulcherrima, by sweete language and faire deeds. Your Humanity is such, that even for that you are as Titus the Romane Emperour was called in his time deliciæ humani generis, the darling of man-

Plut. in Alcibiades

kinde, and that which Plutarke said of Alcibiades, is appliable to you, he was so sweete and pleasant in his daily conversing that even to them which did either feare or

Si quis cogitat  
constituere  
magnam fa-  
bricam celsi-  
tudinis, is prius  
de fundamen-  
to humilitatis  
cogitet.

emvy him, his presence and aspect was pleasant & ioyfull. And for Humility, you have ever bin so lowly in your owne eyes, that for it you have bin highly honoured in the eyes of other men. For, if any man thinke to erect the great fabricke of dignity, let him first thinke upon the foundation of humility. Dignity delighteth all men but  
humility

## The Epistle Dedicatorie

humility is the step to it. Why dost thou lift thy foote beyond thy selfe? that's the way to fall downe, not to clime up, begin at the step, and thou hast already climed up. And for Hospitality you have ever bin so mindfull to intertain neighbours and strangers, that few great Houses in our parts can contend or compare for free, frequent and magnificent intertainement with your Litle-coate (b) that though you have not had the happinesse with Abraham and Lot to entertaine Angells in the shape of men, (c) yet it hath bin your happinesse and goodnesse too, frequently to entertaine the men that are the Angels of the Churches, and of late our reverend Diocesan, the most worthy, the principall Angel of the Churches within his Diocese. And your Hospitality hath bin so seasoned with Affability, that as bis dat, qui citò dat, he giveth doubly that giveth speedily, so bis dat, qui tam alacriter dat, he entertaineth doubly, that entertaineth so cheerefully, it is the highest commendation of entertainment in the Poet, that super omnia vultus accessere boni, above all there were added kinde countenances, and the counsaile of the wise man, In all thy gifts shew a cheerefull countenance, (a)

Howbeit it is not the Contemplation of these faire graces in you (quid enim sunt bona nostra, nisi dona dei? what are our good deeds, but Gods good graces in us?) that onely animateth me to present and Dedicate this piece of my labours to you. (For as Varus said to Augustus Cæsar, Qui apud te non audent dicere, ignorant humanitatem tuam, they that dare not speake in thy presence, are ignorant of thine humanity) nor yet the relation of that long acquaintance that I have had with your selfe and your best friends, but also and much more the just conformity and correspondence of the Person in-

Omnes delectar celsitudo, sed humilitas gradus est. Quid tendis prorsum ultra? Cadere vis non ascendere. A gradu incipe & ascende. disti: Aug. de verb. Dom.

(b) The name of his Mansion house.

(c) Heb. 13. 2.

(a) Eccles. 39. 9.

## The Epistle De dicatory.

- treated of in these Sermons with your selfe and your family, that so I may say with the Kingly Preacher, there is no new thing done under the Sun (b) and that which hath bin is now (a) and againe that with the men of Berea, you are every way as true as as noble in receiving Gods word with all diligence of minde and searching the Scriptures (b) and other Heroicall and Christian vertues as even Cornelius was. For, He for his civill state was a Centurion or Captaine of an hundred at Cesarea, farre out of his owne Countrey of Italy, you have the honour in your own Countrey to be more then a Centurion a Deputy Lieutenent in this Countrey for Military Discipline and a Colonell of diverse bands. He was a servant to the Roman Cesar Tiberius (who by just computation then reigned, a wise and politike Prince, but withall crafty, cruell, perfidious, & Lascivious, you are Domesticali servant to our Soveraigne, who is alterius orbis Cesar, the Cesar of this other Britaine world (as Pope Viban called Anselme our Archbishop alterius orbis Papiam) and who equalleth the best that were of that rank, for his politicall and morall vertues of wiledome temperance fortitude, clemency and moderate government, but farre exceedeth them in Religion Picty knowledge and service of the true God, and assured hope of a Crowne that is ἀμάραντος and ἀμάραντος. (a) und: filed, like the stone Amian- tus and unfading like the flower Amarantus. Again for Religion, He was a devout man, and one that feared God, you are therein a true Israelite without guile, a constant Professour of the Orthodoxe faith and Religion professed in this Church, because it is in your conscience Gods truth, and the right way of serving him, and not for any temporising respects of swimming with the streame, nor for any feare or favour of men. He feared God with all his family,
- (b) Eccl. 1. 9.
- (a) Eccl. 3. 15
- (b) A&. 17.  
11.
- (a) 1 Pet. 1. 4.

## The Epistle Dedicatory.

family, It hath ever bin your Fathers and your own resolution and course with that brave leader of Israel Ioshua to serve God with your whole household (b) as thinking with the Emperour Constantius of his servants, that they could not keepe their faith inviolate towards him, that were perfidious to Almighty God (c) and to see that they be present at the set times of prayer, yea to compell them to come on the solemne dayes and times into Gods house that it may be full; He, if he had any wife in that household to oversee their wayes, could not be happier in her, then you are in your loving and religious Consort, who so sympathizeth with you, that whither you goe, she will go, where you lodge she will lodge, your people are her people, and (which is best of all) your God is her God, and that nothing but death can part you & her, as Ruth saith to Naomi (a). He gave much almes to the people round about him, you not only like Abraham and Lot entertaine yea invite and entreat into your house your neighbours, friends and strangers, but also daily at your gates breake your bread, and open your almes basket to the poore of the Parishes round adjoyning, and refresh their hungry bowelles. The Lord grant unto you that you may finde mercy of the Lord in that day. He with his pity and charity towards men joyned piety towards God praying to God continually, and you do not onely serve God in righteousness and mercifulnesse towards men, but also in holinesse towards him & invocation of his name, you have a Church in your house, and an Oratory to serve God in, and you have your *stata tempōra* set times, which upon none occasion you omitte or intermitte. And I have this confidence in you, that you have also your secret times of entering into your Closet, and praying to your Father in secret (a) of communing with your owne heart upon your bedde

(b) Ios. 24. 15.

(c) Enseb de  
vita Constan. l. 3.  
1. 54. 11.

(a) Ruth 1. 16

(a) Mat. 6.

## The Epistle Dedicatory.

- (b) Psal. 4. *and in private retirednesse.* (b) Now then make virtue good lucke have thou with thine honour, ride on still like a good plant in the house of the Lord, flourish still in the Courts of our God, bring forth still these fruits (amongst your other fruits of Christianity, both in your mature and old age) (d) be stedfast & unmoveable alwayes abounding in these workes of the Lord, (e) as you beleeve against all the enemies of grace, that the seed of grace sowne in the good ground bringeth forth fruit with patience and perseverance, (f) (the originall word *ὑπομονή* importeth both) and that the Lord who is faithfull, will stablish his children in every good word and worke (g) and confirme them unto the end (h)

(g) 3 Thes. 3.  
3. and 2 17.  
(h) 1 Cor. 1. 8

And that God who hath begun his good worke in you, wil finish it until the day of Christ, & as he doth make you perfect, stablish, strengthen and settle you in every good worke, so your reward shall be great in Heaven with him, he will abundantly recompence his owne gifts and good works in you, and crowne them with that crowne of righteousness, which is laid up for all them that love the appearing of Iesus Christ, in which blessed company that you may ever be found shall be the fervent prayers of

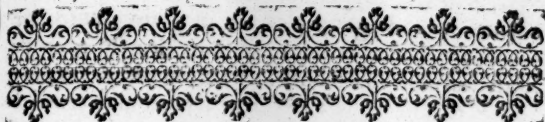
From my Rectory at Ludgershall  
in the County of Wilts the 30,  
March 16 342



Your devoted Servant in  
Christ Iesus

**BARTHOL. PARSONS.**





# A Romane Centurion be- comming a good Souldier of

IESVS CHRIST.

## SECTION. I.

Acts cap. 10. vers. 1, 2.

- 1 There was a certaine man in Cesarea, called Cornelius, a Centurion of the Band, called the Italian Band;
- 2 A devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway.



**I**N the eight Chapter of this Booke, there appeares unto us certaine glimmering sparkles or flashes as it were of Gods purpose to call the Gentiles out of darkenesse to his marvellous light; both in the turning of the Samaritanes, (with whom before this time the Jewes might not meddle: for they had no dealings with the Samaritanes, Iohn 4. 9. and into whose wayes the Apostles at their first sending out might not goe, into any City of the Samaritanes enter yee not, Mark. 10. 5.) from the power of Satan to God, and also in giving the light of the knowledge of the glory of God, in the face of Iesus Christ unto the Eunuch, that came to Ie-

# A Romane Centurion becomming

rusalem to worshippinge. But in this the resplendent beames of Gods good pleasure in giving unto the Gentiles repentance unto life, shine cleerely unto us in an heavenly vision both instructing and authorising *Peter*, that he being a Jew, might enter in to *Cornelius* and the other Gentiles with him, and preach *Christ Iesus unto them*. This whole Chapter then containing a narration of the full illuminating of *Cornelius* with the knowledge of the *Messias* already come. In these two verses propoted is premised a description of the person of *Cornelius*, either in his civill state. *Vers. 1.* *There was a certaine man in Cesarea called Cornelius, a Centurion of the Band called the Italian Band; or his religious both affections and actions, Vers. 2. A devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway.* In the former he is set out 1. By the place of his dwelling at *Cesarea*. 2. By his profession and calling, Hee was a Centurion of a Band, which Band is also particularly described, by the Countrey whence it came the *Italian Band*. In the latter his religious both affections and actions are declared generally or particularly: generally, *He was a devout man*, which is also amplified by an equivalent phrase for fuller expression, *and one that feared God*; and also secondly by an adjoynded association, *with all his house-hold*. Particularly, by the fruits of his Religion; either in his charitie towards his brethren, or his pietie towards God: his charitie in giving *almes*, amplified 1. by the measure, *much almes*; 2. by the persons, *to the people*. His pietie towards God in his prayers and supplications, *Hee prayed*; which are also set out by the circumstance of the person to whom, *He prayed to God*. 2. of the time, *Hee did it alway*.

To prosecute these particulars in their order, I begin first with the first circumstance of his civill state, whereby he is set out unto us, the place of his dwelling at *Cesarea*.

There





There were two famous Cities of this name amongst the *Iewes*: one the elder which was called *Turris Strattonis*, but being amplified by *Herod the Great*, and adorned with many workes worthy the sight, was called by him *Cesarea* to winne the favour of *Augustus Caesar*, as reporteth *Iosephus lib. 1. de bello Iud. cap. 16* and *lib. 15. Antiq. cap. 13*. As also from the Emperours daughter *Iulia*, this *Herod* built *Iulias*, on the farther side of *Jordan*, *Hiero. in Matth. 16*. And it was situate on the coast of the *Mediterranean Sea*, betwene *Dora* and *Ioppa*, The other being later, was situate in *Iturea* in *Trachonitis*, a Countrey of *Galilee* or *Phœnicia*, at that part of Mount *Libanus* where the two Rivers *Ier* and *Dan* meet together and make the River *Jordan*, *Hier. ubi supra*. It was anciently called *Paneas*, of a River of that name which ranne by it, and reckoned in the number of the famous Cities of *Decapolis*; but being afterward increased and beautified by *Philip* sonne of *Herod the Great*, and *Tetrarch of Galilee* *Luke 3*, it was called by him *Cesarea* in honour of *Tiberius Caesar*, and for distinction sake *Cesarea Philippi*. Afterwards *Agrippa* to flatter *Nero* called it *Neronias*: *Ioseph lib. 20. antiq. cap. 8*. Of these the former is here meant.

Now this rocke is not so stonie but if we strike it the waters will gush out, from the verball denomination of this place we may haue a reall observation, to note the vaine pride, and proud vanitie of the sonnes of men, the Princes of this world and their followers and flatterers, in calling houses and Cities after their owne names. And I speake not this according to man, it is the Holy Ghosts censure of them in expresse termes, *They call their lands after their owne names, Psal. 40. 11*. And this pride is none of the new upstart fashions of yesterday, it is as old as the ancientest Citie that was built: *Cain* the first builder of a Citie (for *Seth* and *Enoch* build none, but lived in Tents, to shew that

*In terminis terminantibus.*

## A Romane Centurion becomming

t they had none abiding City here) called the name of it after the name of his sonne *Enoch*, *Gen. 4. 17.* That one Citie *Constantinople*, sometimes *Heathen*, afterward *Christian*, now *Turkish*, hath changed its names as often as *Laban* did *Iacobs* wages, to flatter the great ones of the earth; at first it was called *Lygo*, then *Byzantium*, *Plin. lib. 4. cap. 11.* afterwards, new *Rome*: In the time of *Severus* the Emperour and his sonne *Antonius*, *Antonia*; afterwards of *Constantine* the Great, *Constantinopolis*, till it came to the *Turkes* possession, who tooke it *Ann. Dom. 1453.* *Philip* of *Macedone* as *Diodorus Siculus* relateth of him, increasing the City *Crenidæ* with store of Inhabitants, changed the name of it into *Philippi*, so calling it of himselfe. And *Alexander* the Great his sonne in divers places where he obtained victories, erected Cities calling them by his name *Alexandria* or *Alexandropolis*, the famouslest of all which was *Alexandria* in *Egypt*. But I cannot waste time in running into particular instances in this kinde, and they would make me keepe silence for better matter.

If any one aske, to what end? The Holy Ghost that censures their fact, sheweth their end in it. It was that they might be as an *Aboloms* pillar to keepe their names in remembrance, *2 Sam. 18. 18.* Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, they call their lands after their owne names *Psal. 49. 11.* And as the Holy Ghosts imputation layeth this upon them, so their owne profession expresseth such an intention, Let us (say the first builders of the towne of *Babel*) build us a Citie and a Towre, whose top may reach unto heaven. and let us make us a name, least we be scattered abroad upon the face of the whole earth, *Gen. 11. 4.* And such a spirit will be found in *Nebuchadnezzar* a succellor of theirs in *Babylone*, one that had made it great, Is not this great *Babylon*, that I have built for the house

Τὴν πόλιν κρηνίδας  
ἐπαύξῃσας διχηγόρων  
πάλιν μεταγόμεται  
φίλιππος, ἀφ' ἑαυτοῦ  
προσαγορεύσας.

Qui homo?

## a good Souldier of Iesus Christ.

5

of the Kingdome, by the might of my power, & for the honor of my maiestie? *Dan. 4. 30.* Howbeit this their way is but their folly *Psal. 49. 13.* In vaine doe they labour to eternize their names in this world which passeth away & the figure therof *1 Cor. 7. 31.* that which now is, in the dayes to come, shalbe forgotten *Eccl. 2. 16.* they must depart in darkenesse and their names be covered with darkenesse *Eccl. 6. 4.* The builders of *Babel* are confounded in language and scattered upon the whole earth before their tower could be erected *Gen. 11.* and *Babylon* it selfe growing afterwards to be the glory of kingdomes and the beauty of the *Chaldees* excellency, must be ouerthrowne as when God ouerthrew *Sodom* and *Gomorrhah*, it shall neuer be inhabited, neither shall it be dwelt in from generation to generation *Isaiab 13. 19. 20.* *Nebuchadnezzar* for his pride must be put from his Kingdome and made know that the Lord is able to abate them that walke in pride *Dan. 4. 28. 37.* And those great houses that are built that men may dwel alone in the earth, haue either this curse upon them that they shall be desolate and without inhabitant *Isa. 5. 8. 9.* or else to be smitten till they be consumed, *I will smite the winter house with the summer house: and houses of Iuory shall perish: and of the great houses there shall be an end,* saith the Lord, *Amos 3. 15.*

But on the other side the generation of Gods children even in these denominations of places, haue not sought their owne glory but Gods: they whether they eate or drinke or what soeuer they doe, doe all to the glory of God, *1 Cor. 10. 31.* have rather desired to build to his name, then to get themselves a name: When God looked upon *Abraham* and prouided him a Ramme, to Sacrifice in stead of his sonne, he called the name of that place *Iehoua yreth*, the Lord will see or prouide, *Gen. 22. 14.* *Iacob* called the place where the Lord appeared unto him in a dreame at his going into *Padan-Aram*

## A Romane Centurion becomming

*dan-Aram Bethel*, the house of God *Gen. 28. 19.* and where he wrestled with him at his comming backe from thence *Penuel*, the face of God, *Gen. 32. 30.* And *David* the first thing that he thought upon after God had given him rest from his enemies round about, was to build an house to Gods name *2 Sam. 7.* inso-much that he voweth that he would not come into the tabernacle of his house, nor goe up into his bed, that he would not give sleepe to his eyes: or slumber to his eye-lids, untill he had found out a place for the Lord: an habitation for the mighty God of *Iacob. Psal. 132. 3. 4. 5.* Oh how farre have our sacrilegious times degenerated from the ancient and primitiue zeale of those worthies! For now we are so farre from erecting consecrating and conferring any thing to Gods name and worship, that we can dwell in Sealed houses and let Gods house lie waste *1 Hag. 4.* yea siele our houses with the waste of Gods house, with *Tobiah*, chamber our selues in the courts of the house of God, *Nehem. 13. 7.* with *Belsazar* feast and ryot with the spoyles of the Lords temple *Dan. 5. 3.* and not onely with *Ananias* and *Sapphira* pull backe that which we or our ancestors have consecrated to God *Act. 5.* but also deuoure that which we neuer dedicated, reape that away from Gods Gospell, that we never sowed to Gods glory. The time and the tune is changed and it is not now, *Let us give houses to God to possesse, but under the profession of the Gospell, we speake the language of Paganisme. Let us take to our selues the houses of God in possession, Psal. 83. 12.* But lament this we may, amend it we cannot, only this we are sure of, that whosoever these devourers are, they shall beare their iniquity.

So I passe from the place of his dwelling to the second circumstance in his civill state, his profession & calling which is a *Centurion of a band.* The Roman legion consisting of 6100. footemen, of 730. horse-men was di-  
ded

## a good Souldier of Iesus Christ.

7

ded into 10. severall cohortes or troupes, and those of an unequall number as we may see in *Vegetius lib. 2. cap. 6. & c. 8.* The cohortes againe were subdivided into Centuries, hundreds over which Captaines were set called Centurions, they were *Centurions* who had the charge of euery band of an hundred, who are now called *Centenaries*.

*Erant Centuriones qui singulas centurias creabant, quoniam centenarii appellantur Vegetius lib. 2. c. 8.*

Now for his office and profession, some arts and professions are vnlawfull in their very constitution and cannot stand with the profession of godlinesse; such were those curious arts of Magicke and sorcery used by many at Ephesus, who when they were brought to the faith, brought their bookes and burned them in detestation of their arts *Act. 19. 18. 19*; such was that craft of *Demetrius* and the other Smithes that gate their living by making siluer *vases* for *Diana*, shrines or coynes whereon the Temple and Image of *Diana* was stamped *Act. 19. ver. 24.* And such are too many vocations in ours and every Common-wealth, being avocations from all piety and goodnesse, provocation to and fomentations of all impiety, riot and prophanenesse. Others againe have a lawfull and necessary use, but are for the most part abused by the corruption, of those that exercise them. Such was the office of the Publicanes, who being Farmours of the Roman Tributes exacted more then their due, as we may see both by *Zacheus* confession *If I have taken anything from any man by false accusations Luke. 19. 8.* and by *Iohn Baptists* limitation given them when they came to the Baptisme, *take no more then that which is appointed you Luk. 3.* Such was the calling of souldiers lawfull in it selfe, but seldome lawfully used: For if it were not lawfull, God would neither have commanded it so oft in Scripture, *Exod. 17. 14 Ies. 1. 14. & 6. 3. & 8. 1. Sam. 23. 4. & 2 Sam. 5. 19.* Nor the men of God *Moses, Ioshua David* and the rest have undertaken it, nor *Iohn Baptist* have prescribed rules to the

# A Romane Centurion becomming

*Militare non est delictum, sed propter praedictum militare peccatum est Aug. de verbo Dom: difficulter continentur suo termino, facile autem alieno. Arist. lib. 2 de art. text. 9. Nulla fides pietas / Viris quicquid asequuntur Luc. lib. 10.*

convert souldiers how to behave themselves in their office saying unto them *doe violence to no man, neither accuse any falsely, and be content with your wages, Luke 3. 14.* but viterly have forbidden: the calling to warre is no fault, but to Warre for the prey, is a fault.

But if we looke to the lawfull using of it, like that definition of *humidum*, they are hardly contained in their owne bounds, but easily in anothers bounds. They fight not for the right but to get the booty, and under colour of warring, they make a trade of robbing *There is no faith, or piety to be found in Martiall men*, saith the Poet. The corruption then of his office lay like a Lyon in the way to keepe him from Christ. And besides natures backwardnes naturall to all the sonnes of *Adam*, he had the earthly *Mammon* a Remora to hinder him from serving his heavenly Master, and the vaine idoles of the Romanes ( for his name *Cornelius* argueth him to be a Roman, and *S. Augustine* and *S. Chrysostome* in *Matth. 8.* well obserue that no Centurions were made of the Iewish people ) to turne him away from the living God.

But ( which is our instruction in this particular ) the winde of Gods grace bloweth where it lustereth and none can let it, and the net of his Gospell catcheth fishes of all sorts, He bringeth into his sheepefold *Cornelius*, and the men of warre that came to *John the Baptist* out of souldiers and swaggerers: a *Manasse* out of Idolaters, a *Rabab*, a *Mary Magdalen* out of Harlots; the wisemen that came to Christ *Mat. 2.* and those that used curious arts at *Ephesus Act. 19. 19.* out of Conjurers and Sorcerers: a *Mathew* out of Publicanes: a *Zacheus* out of oppressours: the Prodigall sonne out of riotours: Scribes and Pharisees out of the generation of vipers, *Matth. 3.* a *Paul* out of persecutors: a *Peter* out of renegates and forswearers: many of the Iewes and Priests out of the crucifiers of Christ *Act. 2. 37. & 6. 7.* the good theefe on the Crosse



out of robbers: Goaler out of unmercifull persons,  
*Act. 16.* Saints at *Corinth*, out of fornicators, idolaters,  
 adulterers, effeminate, abusers of themselves with man-  
 kind, theenes, covetous, drunkards, revilers, extor-  
 tioners. *1 Cor. 6. 9. 10.* and in a word, out of stones (men  
 as destitute of spirituall life, as the stones are of natu-  
 rall) hee can raise up children to Abraham, *Math. 3. 9.*  
 to walke in the steppes of the faith of Abraham. *Rom.*

4. 13.

Here then is spirituall wisdom both for our con-  
 solation and instruction: Consolation, if the number  
 of our sinnes terrifie us, being more in number then  
 the haire of our head; if the greatnesse of them daunt  
 us, being as bigge as the mightie mountaines, and a  
 burthen to heaui for us to beare; if an accusing con-  
 science would be readie to cry out with *Cain*, mine ini-  
 quitie is greater then that it may be forgiven, *Gen. 4. 13.*  
 If Satan the accuser of our brethren would set upon  
 us to accuse us, let us comfort our selues in our God  
 that sauerh sinners of all sorts, let us flie unto him from  
 whence cometh our salvation, and our faces shall not  
 be ashamed: let us repent and be converted and all  
 our iniquities shall be blotted out, *Altogether for the*  
*meeknesse that is in thee O Lord Iesu* (saith *Bernard*)  
*wee runne after thee*, hearing that thou despisedst not  
 the poore sinner, abhorredst not the confessing theefe,  
 nor the mourning sinfull woman, nor the woman of  
 Canaan when shee requested thee, nor the woman ta-  
 ken in adulterie, nor the Publican praying unto thee,  
 nor the Disciple that denyed thee, nor yet him that  
 persecuted thy Disciples, *in the odor of these we runne*  
*after thee.*

*Omnino propter man-  
 suetudinem quæ est in  
 te domine Iesu, curri-  
 mus post te &c.*  
*Bern. Serm. 22 in Cant.*

Now the instruction is both generall and particular:  
 Generall, to all of us that wee despaire of no man,  
 though he seeme to us to be neuer so deepe in the snare  
 of Satan, much lesse censure him to be a reprobate  
 and cast out of the sight of God, though in our see-

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## A Romane Centurion becomming

ming he be in the gall of bitterness and bond of iniquitie, yea a tree without fruit, twice dead and plucked up by the rootes: for as the Apostle said of the naturall branches broken off, that *God was able to graffe them in againe, Rom. 11. 23.* so he is able to seeke and saue that which was lost, to make the savagest wolfe dwell with the lambe, yea to turne him into a lambe; and to bring into his familie the prodigallest child that is gone farthest from home. Vpon this ground the Apostle would haue us that are of the household of faith to shew meekenesse to all men, because we our selues sometimes before wee tasted of grace, were foolish, disobedient, deceived, serving diuers lusts and pleasures, living in malice and envie, hateful, and hating others, *Tit. 3. 2. 3.* Even Indas himselfe was more the childe of hell by despairing of the mercy of God, then by delivering the sonne of God into the hands of sinfull men, by his impenitencie, then by his trecherie; by refusing the grace of Christ, then by betraying the person of Christ. The Apostles indeede had in greater measure the gift of discerning of spirits, *1 Cor. 12. 10.* then now men have, and could censure men to be the children of the Devill, as Paul did *Elimas, Act. 13. 10.* but for our part, howsoever we may judge the wayes and actions of wicked men to be sinfull and damnable, yet wee may not pronounce sentence of their persons that they are reprobates, *Who art thou that judgest another mans servant? to his Master he standeth or falleth, Rom. 14. 4.*

The particular instruction is to Martiall men, to learne to joyne pietie to their profession, the using of the sword of the Spirit with the materiall sword, to become good Souldiers of Iesus Christ, as well as of their earthly Masters: and to fight his battels, as well as their earthly Masters quarrels. Wee see here that a Martiall profession and a godly disposition may meete together, as *Hierome* said of *Cornelius*, *His Souldiers coat*  
and



and belt, and company of attendants hurt not this Souldier, because under the habit of one bee was a Souldier to another. The military men of our age are glad to heare their calling justified by *Cornelius* his office, but care not to have their lives reformed after his example, wee may see and rejoyce that a *Roman* Souldier here was so religious, but wee may see and sorrow that our Christian Souldiers every where are so vicious. Hee was devout and feared God, with all his family; they thinke pietie no part of their profession, yea, that it is want of spirit and courage in them not to bee at defiance with God and all godlinesse, and not onely with *Esau* to haue their hands against all men, but even with *Rabshekah* to fight against God and to raile upon him, 2 *King.* 18. and to thunder out their oathes and execrable blasphemies. He opened his hands in the workes of mercie to the needie with him, their feete are as swift to shedde blood as ever *Herods* Souldiers, who killed the infants of *Beithlehem* at his sending *Math.* 2. He relieved the poore with his plentifull almes, they pill them with their rapines, and neither abstaine from things hallowed nor prophane: He was diligent and daily in prayer, their mouthes are full of cursing and bitterness, Christ is not in their hearts nor mouthes but to sweare by his crosse, passion, heart, blood, wounds, and what not? Hee fell downe at *Peters* feete to giue him honour, their irreverent profanenesse is such, that they are as readie to offer as great indignitie to Christs Ministers and Messengers as *Herod* and his men of warre, as *Pontius Pilate* and his Souldiers did to Christ in his person, *Math.* 27. 27, 28, 29, 30, 31. In a word, he dedicated himselfe to the workes of charitie and pietie; they like the Souldiers of the *Amalekites* giue themselves to nothing but to eating, drinking, dancing, and revelling, 2 *Sam.* 30. 16. He then of this calling, that having so little light walked so worthily as a childe of

Nil nocuit militantis  
paludamentum & bal-  
teus & apparitorum  
estervæ, quia sub habitu  
alterius alteri militabas  
Epist. ad Salvinam de  
viduitate servanda.

Σομαχῶν

## A Romane Centurion becomming

light, shall one day rise in judgements against them of his profession that having so great light shining to them, doe so wickedly as children of darkenelle.

Now this band over which he was set, is particularly described by the countrey whence it came, the name which it bare, the *Italian* band. For the *Romanes* sometimes mustered Souldiers out of the Provinces subject unto them, sometimes out of *Italie* it selfe and the territories thereof. But what maketh the *Italian* band at *Cesarea* here? what doe the Heathen amongst Gods Inheritance? the *Italian* troupe amongst the *Jewish* people? Assuredly Beloved, the people of the *Jewes* were a precious people unto God above all the people of the earth, *Deut.* 7. 6. his choien portion and his peculiar treasure, *Psal.* 135. 4. un o whom he would suffer none to doe wrong, but reprovved even Kings for their sakes: saying, touch not mine annointed, and doe my Prophets no harme, *Psal.* 105. 14. 15. Yea the Lord hath chosen *Sion* and loved to dwell in it saying, *This is my rest for ever, here will I dwell for I have desired it,* *Psal.* 132. 13. 14. He shewed his word unto *Iacob*, his statutes and his judgements unto *Israel*, he hath not dealt so with any Nation, *Psal.* 147. 19. 20. To them pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, *Rom.* 9. 4. In *Judah* is God knowne, his name is great in *Israel*, in *Salem* also is his Tabernacle, and his dwelling place in *Sion*, *Psal.* 76. 1. 2. But when this faithfull City became an harlot, when her silver was turned into drosse, *Esa.* 1. 21 22. when they did evill in the sight of the Lord, forsooke the Covenant of the Lord their God, and followed after strange Gods and served them, his anger was hot against them, and he delivered them into the hands of spoylers that spoyled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies, *Judg.* 2. 12,

13, 14. when they were disobedient and rebelled against him, and cast his Law behind their backs, and slew his Prophets which testified against them to turne them to him, and wrought great provocations, he delivered them into the hands of their enemies who vexed them in the time of their trouble; *Nehem. 9. 26, 27.* So that, they that hated them were Lords over them, *Psal. 106. 41.* And sometimes he sold them into the hands of their enemies that were round about them, who vexed them and spoyled them, sometimes hee brought upon them a Nation from farre whose language they did not know, nor understand what they said, *Ier. 5. 15.* As now at this time *Shiloh* being come, the Scepter was departed from *Iudah*, *Gen. 47. 10.* and they served the *Romans*, who at this time were as the Poet speaketh *Maisters of the world*, and had by *Pompey the Great* overcome *Syria* and *India*, and made them subject to their Empire. And the *Romans* placed their troupes in these parts, partly to keepe under the Iewish nation apt to rebellion and to shake off the yoke (for they much scorned subjection *Iob. 8. 33.*) partly to withstand the hostility of the *Parthians*, who were deadly enemies to them, made outroades into their Empire, and were famous for the killing of *Crassus*, slaughtering of the *Roman* legions and taking of their Eagles the ensignes of the Empire.

Rerum dominis:

Now Beloved, to come home with this to our selves, hath God done this in the greene tree what shall be done in the drie? *Luk. 23. 31.* hath he not spared the naturall branches that sinned? let us that are but the wild olive tree grafted in amongst them and with them, partakers of the roote and fatnesse of the olive-tree, take heed least he spare not us for our rebellions, *Rom. 11. 21.* Assuredly the Apostle giveth us a rule that must hold in all the judgements that befell them, these things happened to them for ensamples, and they are written for *παρηγορια* our admonition. *1 Cor. 10. 11.* Their corrections then *παρηγορια* must

# A Romane Centurion becomming

must be our instructions. For are not wee as *Isay* calleth them a sinfull nation, a people laden with iniquity, a seed of evill doers, children that are corrupters: that have forsaken the Lord, that have provoked the holy one of *Israel* to anger and gone away backward: our whole head is sicke and our whole heart faint: from the sole of the feet, even unto the head there is no soundnesse: but wounds and bruises and putrifying sores *Isay* 1.4.5.6. are not we a nation not worthy to be beloved, as *Zephaniah* calleth them, a nation not desired *Zeph.* 2.3. have not we made our faces harder then a rocke and refused to turne unto God? *Ier.* 5.3. may not the Lord send an inquisition into our streets and not finde a righteous man, neither amongst poore nor great? *Ier.* 5. may not the Lord have a controversie against the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land: by swearing and lying, and killing, and stealing, and committing adulterie, we breake out and blood toucheth blood. *Hos.* 4.1.2. Are not the finnes of *Sodome* pride, fulnes of bread, abundance of idlenes, haughtinesse, and abomination before God, *Ezek.* 16.49. in such excelsse amongst us, as they were amongst them? that we are more corrupt in our wayes so that *Sodome* if it now stood might be justified in comparison of us *Ezek.* 16. See we not the falling away of many of our people to Popery? the luke-warmnes and neutrality of others, as tempering themselves to every time? the licentiousnes and dissolutenes of all orders and degrees, ouergrowne with pride, overflown with surfetting and drunkennesse, sometimes the shame of beggers, now the glory of Gallants? How many blazing starres of pride may we meete in every place? How many sonnes and daughters of our *Sion* dressed up in the royes and tyres that *Isay* complaineth of *Isay* 3. in the strange apparell to which *Zephany* threatneth a punishment *Zeph.* 1.8.

What a generation is there risen up in our dayes  
more

more then ever in the daies of our forefathers, of them that are mighty to drinke wine, and men of strength to mingle strong drinke. *Iſa* 5. 22. that cannot be content to fill themselves with wine and strong drinke, but must needs draw others to hell with them, give them drinke to make them drunken also *Hab.* 2. 15. of whom we may much better reason, see we not how much they drinke and devoure daily? are they not like the Angell of the bottomlesse pit & *Apollons*, destroyers *Rev.* 9. 11. then *Cyrus* King of *Persia* did concerning the idol *Bel* unto *Daniel*, thinkest thou not that *Bel* is a living God? seest thou not how much he eateth and drinketh every day? History of *Bel* verse 6. How inordinatly and idly doe men amongst us walke from the highest to the lowest, from the Clergy to the Laity, not doing the workes of that calling wherein God hath set them, but either doing that which belongeth not to them or doing naughtily, or nothing? How justly might it be said to us which *Pharaoh* unjustly to the *Israelites*, ye are idle? What defrauding and oppressing is there of one another in bargaining, in buying and selling? what slightnesse in making of ware? what slights of false protestations, false oathes, false every thing in putting them off? men thinking that every thing which may be carried without danger of the Law, may be carried and done without danger of conscience? What generall prophane-nesse is there in mens hearts, tongues, actions, meetings, feasting without feare, who have (as *Isay* saith) the Harpe and the Viole, the Tabret and pipe, and Wine in their feasts: but they regard not the worke of the Lord, neither consider the operation of his hands, *Iſa.* 5. 12. may make a scorne of his workes, words, messengers and all, and solace themselves with scurrilous songs, not onely against the prince and state, but even against Gods religion, and them that bring it, and them that beleve it, no order is spared, the iust up-

Aliud agentes, aut male  
agentes, aut nihil  
agentes.

*A Romane Centurion becomming*

right man is laughed to scorne *Iob 12.4.* Is not fornication and uncleanness which should not be named amongst Christians practised by many as it were with a priviledge, who in this point thinke that which liketh them is Lawfull, & deceive themselves with vain words as though no wrath should come upon them for this? What a custome of that sinne of swearing (that hath neither pleasure nor profit in it the usuall loadstones of sinne) hath that unruly member of most mens tongues gotten, so that all sense of sinning is taken away from us heerein? And how doth that *intoxicating* weed which God (who maketh every thing to good ends) made no doubt for some use and purpose, groane under the burthen of vanity, being made the incentive of drunkenesse, the rye of good fellowship, the common courtlesie of the kingdome? I should even loose my selfe, if I should particularly goe about to number up our numberlesse iniquities. How then should not God visite us, and be avenged on such a nation as wee are *Ier. 5.29*? this rod hath a long time beene shaken against us in sundry places, yet all but gentle corrections, of parching heate, pinching cold, extreame drouth, excessive raine, dearth, famine, pestilence, decay of the state of the whole land; yet in all these we are fallen into his hands whose mercies are great, *2 Sam. 24.14.* and not into the hands of open enemies or false friends whose mercies would be cruell, whose little finger would be heavier then Gods loynes *1 King. 11.10.*

But if we still walke contrary to God, what can we looke for, but that after all other his arrowes of judgment drawne out of his quiver, he should pull out this also, to call for a sword upon us. make us fly before our enemies, nay to make them Lords over us? Though we thinke with *Eaome* that we are high and secure, yet the Lord can pull us downe to the ground *Obad. 3.* Though we thinke with *Tyrus* that we are strong



strong in the sea, that we sit as God in the midst of the sea, yet the Lord can make us desolat as the Cities that are not inhabited *Ezek. 26. 19.* As God said to old Israell doing all abominations, *goe ye now into my place which was in Shiloh; where I set my name at first, and see what I did to it, for the wickednesse of my people Israel Ier. 7. 12.* So may I to those who walke tully in their wayes, goe ye to the primitive flourishing Churches of the East, see what God hath done to them for the wickednesse of the people, how there *Mahomet* hath set his foete where Christ once had his throne; nay we may come neerer home, and see with our eyes and lament in our hearts and voices that which God hath done to some of neighbour Churches in *Germany*; who held fast his name, and did not deny his faith, no doubt amongst other ends that he had to visit them for denying him in their workes, for loving the works of darkenes and drunkenesse (the weede that most had over-runne their field) in such a cleare light of the Gosp. 11, when our neighbours house is on fire our owne is in danger. Feare and jealousy is on every side *Simeon* and *Levis* policies and praistises that may catch us in a snare under colour of friend shippe are not unknowne. When we looke up to God and his Gospell professed amongst us, there is hope that hee will give glory, not unto us, not unto us, but unto his name, least the heathen say where is now their God, *Psal. 115. 1. 2.* Least his great name should be blasphemed amongst the adversaries of his truth. But when we cast our eyes upon the lives of most of us that professe the Gospell and glory to be called Christians, who are yet become abominable and reprobate unto every good worke; What can we thinke but that it is just with God to bring a strong nation upon us, not onely to take way our place and nation, but also our Gospell and candle-

Tunc tua res agiter  
paries cum proximus  
ardet.

*A Romane Centurion becomming*

sticke; that hee may give his Gospell to a people that will bring forth better fruit?

Let us then ( as *Zephany* counselleth the *Iewes* ) gather our selves together by true repentance, recollect and reunite our thoughts and wits formerly dispersed, that we may consider of our wayes before the decree come forth, before the day passe as the chaffe, before the fierce anger of the Lord come upon us, before the day of the Lords anger come upon us: let us seeke the Lord, which hath wrought his judgements, let us seeke righteousness and meekenesse: it may be we shall be hid in the day of the Lords anger *Zeph. 2. 1. 2. 3.* and as *Daniel* said to *Nebuchadnezzar*, let this be acceptable counsell to us, to breake off our sinnes by righteousness, and our iniquities by shewing mercie to the poore, *Dan. 4. 27.* that so the Lord may not onely let us dwell in our good land, and sit every man in peace under his owne vine and fig-tree, eating the labours of his hand, but also enjoy still the abundance of the blessing of the Gospell of Christ: What though the major part of men amongst us lie in wickednesse? yet let us that now stand before the Lord this day resolute with *Iosua* that *Wee and our household will serve the Lord*, *Iosua 24. 15.* and depart from iniquity, which every one that calleth upon him must doe. We know that many times the righteous deliver the land according to that of *Philo Iudaeus*, the wise man is the foole redemption. God would not have destroyed *Sodome* if ten righteous men had beene in it, *Gen. 18.* hee could doe nothing against it till *Lot* was gone out of it, *Gen. 19.* he promised to pardon *Ierusalem* if there could be found but one man that executed judgement & sought the truth *Ier. 5. 1.* and he gave *S. Paul* the lives of all them that sailed with him in the shippe in his dangerous voiage *Act. 27.* Scornesfull men ( saith *Solomon* ) bring a citie into a snare, but wise

*Sapiens est stulti  
redemptio.*



Wise men turne away wrath, *Pro. 29. 8.* Howbeit if Gods anger were so kindled against this land and people, that he should bid his servants as hee bad *Jeremy*, pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not heare you, mine anger and my fury shall be powred out, upon man and upon beast, and upon the trees of the field, and upon the fruite of the ground, and it shall burne and shall not be quenched, *Ier. 7. 6. & 20.* that he should protest as he doth to him, that, though *Moses* and *Samuel* stood before him, yet his mind could not betoward the people *Ier. 15. 1.* yet in such a time and case, *Noah*, *Daniel*, and *Iob*, every righteous man amongst us, should deliuer his owne soule by his righteousness *Ezek. 14. 14.* God will spare them that feare him as a man spareth his owne sonne that serveth him when the day cometh that shall burne as an oven, and all the proud, yea and all that doe wickedly, shall be stubble, and the day that shall burne them up, that it shall leave them neither roote nor branch, *Mal. 4. 1.* to those that feare the Lord he will hearken, and a booke of remembrance shall be written before him, for them that feare him and thinke upon his name, and they shall be mine saith the Lord, in that day when I make up my Jewells, and I will spare them as a man spareth his owne sonne that serveth him, *Mal. 3. 16.* if he would deliver them in sixe troubles, yea in fifteen there should no evill touch them: in famine he would redeeme them from death: and in warre from the power of the sword: they should bee hid from the scourge of the tongue: neither should they be afraid of destruction when it cometh. All destruction and famine they should laugh: neither should they bee afraid of the beasts of the earth:

*A Romane Centurion becomming*

earth: for they should bee in league with the stones of the field: and the beasts of the field should be at peace with them. And they should know that their Tabernacle shall bee in peace, and they visit their Tabernacle and should not sinne, They should know that their seede should be great and their off-spring as the grasse of the earth. They should come to their graves in a full age, like as a shooke of corne commeth in, in his season *Iob 5. 19. 20. 21. 22. 23. 24. 25. 26.* Or else if hee should suffer his owne servants to be inwrapped in the common calamities that hee bringeth upon a sinfull nation and to drinke of the same Cup in outward shew with them, yet hee doth but thereby chasten them in this world, that they may not be condemned in the world to come, and he knoweth how to sweeten all these corrections so to them, that they shall worke together for their good, that they shall not separate them from the love of him, but that in all those things they shall bee more then conquerours through him that hath loved them. *Rom. 8.* The same outward kinde of death it selfe with sinfull men in a common scourge (as no doubt many of the 70000. that died in the plague for *Dauids* numbring the people were the deare children of God) cannot separate them that love God, from the love of God which is in Christ Iesus; but is so sanctified to them in Christs death upon the Crosse, that it puts an end to their miseries heere, and a beginning to their happinesse that never shall have end, that it maketh them rest from their labours, and is a passage and portall into Gods eternall rest.

I doe but yet *harere in cortice* I am but in the rind of this text *Cornelius* civill state, and with *Abraham* sit in the doore of this tent: but I see I should trespasse

*a good Souldier of Iesus Christ.*

21

treſpaſſe againſt the time and your patience,  
to enter farther into it to make  
proviſion for you. I con-  
clude therefore with  
prayer.

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D<sub>3</sub>

The

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THE  
SECOND  
SECTION

Acts 10. vers. 2.

*A devout man, and one that feared God With all his house, which gave much almes to the people, and prayed to God alway.*

The Cathedrall  
Church in Sarum.  
S. Thomas Church  
there.



Hough the place where I first tooke in hand this text be changed, yet the Auditory being not changed, I will proceed in the handling of it according to the measure of the grace given unto me. When I first entred upon the first verse heere, it seemed unto me like that place whereof the Children of the Prophets complained to *Elisha*, that, *the water was nought and the ground barren*, 2 King. 2. 19. But as the Prophet by casting salt in the waters there (the Lord working mightily by so weak a meanes) healed both the deadly taste of the waters and barrenness of the ground, verses 21. 22. So by the salt of Gods working (that his power might be perfected in his servants infirmitie 2 Cor. 12.) it was so seasoned and sanctified to you that it yielded both the

the bread that perisheth not, and wholesome and heavenly waters of life for the satisfying of them that hungred and thirsted after righteousness. I made a generall division of the text into his civill state, *vers. 1.* and his religious both affections and actions, *vers. 2.* of the former I have spoken formerly and largely, and if glasse be worth so much, how much is pearle worth: If the particulars of his civill state by comparing spirituall things with spirituall, did so plentifully afford us spirituall instructions: much more will the particulars of his religious both affections and conversations by opening and interpreting of them be profitable for doctrine, for reproofe, for correction, for instruction in righteousness *2 Tim. 3. 16.* And although it were profitable for you that I should speake of the same thing in a summary repetition of that which I then delivered, yet hoping that at that time you not onely heard it, but also had it within your hearts, I will passe and proceed to his religious affections and actions *vers. 2.*

Si tantivirtutum, quanti  
margarit. m.  
Tertul.

I begin with the first in generall, *A devout man*. ἀνὴρ εὐσεβὴς  
In our common manner of speaking devotion is oft εὐσεβὴς ὤν  
restrained to the act and exercise of prayer, but here  
it must not be so limited. As a man that is religious,  
that doth live godly in Christ Iesus *2 Tim. 3. 12.* διαλογὸς ἡλαθης  
Soberly and Righteously in this present world, *Tit. 2.*  
*12.* Such an one as old Simeon, whom the Holy  
Ghost calleth just and devout *Luke 2. 25.* and such  
as the Proselytes that followed Paul and Barnabas  
were, who are called religious. *Act. 13. 43.* as on the  
contrary is ungodly irreligious man, an ungodly  
and prophaneman, *1 Tim. 1. 9.* ungodly and sinner,  
*1 Pet. 4. 18.* Hee is here commended then for that  
affection and vertue which is called θρησκεία, reli-  
gion or worship of God, *Iam. 1. 27.* εὐσέβεια. Godli-  
nesse *1 Tim. 4. 7. 8.* and *Iohn 5.* and most properly and  
fully, Σεοσέβεια, and is defined to be a vertue infused  
into

σεβόμενοι  
ἀνὴρ ἀσεβής  
ἀσεβέσι ἀμαρτόλοις.

θρησκεία  
θεοσέβεια Aug.  
Epist. 29.

Pietas proprie dei  
cultus intelligi solet  
quam Græci

θεοσεβειαν Vocant.

*Aug. de civit. lib.*

10. c. 1. Est verax dei  
cultus non falsorum ro-  
deorum, quod dæmonio-  
rum lib. 4. cap. 23.  
ibidem.

Religio est quæ superi-  
oris cuiusdam naturæ,  
quam divinam vocant,  
curam ceremoniamque  
affert.

Quæ est pietas nisi  
cultus dei? quis verò  
Deum colit, nisi qui ej  
voluntarie subiectus  
est, & sicut oculi servo-  
rum in manibus domi-  
norum suorum, sic oculi  
cordis eius ad dominum  
Deum suum? *Bern. in*  
*Natal. Dom. Serm. 4.*

Virtus una, specialis,  
moralium virtutum no-  
bilissima, quæ secundum  
proprius actus deum  
tantummodò respicit,  
licet secundum actus  
aliam virtutum ab  
ipsa imperato, etiam  
proximum complecti-  
tur. 22 qu. 81.

Prompta & parata vo-  
luntas exequendia  
quæ ad divinum per-  
tinent cultum. ibidem  
qu. 82.

Religio est status homi-  
num ad perfectionem  
Christianam per pau-  
peritatis, continentia  
& obedientia vota  
tendendum. contror.

*Gen. 5. lib. 2. cap. 2.*

into our soules from God by his spirit whereby being  
made religious and godly wee both acknowledge  
and worship God aright, according to his will revea-  
led in his word. For that is true religion which giveth  
to God the Father, the Sonne, and the Holy Ghost,  
that due worship and honour which hee prescribed  
and requireth in his owne sacred Oracles. *Godlinesse*  
(saith *Austin*) is properly understood to be the ser-  
vice of God which they call *θεοσεβεια*, and againe  
*Godlinesse* is the true service of God, not of so many  
false Gods as *Devills*.

And in his booke of 83. questions, Chapter 31. *Re-  
ligion* is that which bringeth service and ceremony to  
an higher nature, which wee call divine. Which hee  
seemeth to borrow of *Tully*, lib. 2. de invent.

And *Bernard* his Scholler and a sweet singer of  
*Israell* singeth the same tune, *What is Godlinesse but*  
*the service of God? Now who serveth God, but he that*  
*is voluntarily subject unto him, and as the eyes of ser-*  
*vants are upon the hands of their Maisters so the eyes*  
*of his heart are upon the Lord his God.*

And *Aquinas* the Schooleman being like that Scribe  
in the Gospell, not farre from the Kingdome of God  
defineth religion to be one vertue, a speciall one, the  
noblest of all morall vertues, which according to its pro-  
per acts onely respecteth God, although according to the  
acts of other vertues commanded by it, it also compre-  
hendeth our neighbour. And devotion to be, a prompt  
and ready will to execute those things that belong to  
Gods service, much better then *Cardinall Bellarmine*,  
who would faine appropriate the name and nature  
to the orders of their speciall religions, *Religion* (saith  
he) is a state of men that aime at *Christian perfection*  
by the voves of poverty, continency, and obedience as  
though there were none religious but their Regulars,  
whose religion is in vaine and who worship God in  
vaine, teaching for doctrines the commandements of men.

*Math.*



## A good Souldier of Iesus Christ.

33

*Matth. 15. 9.* Now this name religious, they deduce and draw either *areligando* from binding, as *Augustin* saith, *Let Religion binde us to Almighty God onely*, and *Hierom* in *Am. 9.* saith, *Religion hath taken its name from binding and tying into a bundell, or else areligendo, because a religious man handleth and recounteth those things which belong to Gods worship.* Or else as *Augustine. Lib. 10. de civit. Dei cap. 4* areligendo. *Choosing God, or rather choosing him anew, for wee had lost him negligently, therefore choosing him anew from whence religion is said to be derived, wee goe to him by love, that when we come to him we may rest.*

Now it is the manner of the Holy Ghost to insinuate upon the same thing, to speake it againe in other termes, no doubt both for the farther expression of it to us, and also impression of it in us, as; *Blessed is the man whose transgression is forgiven and whose sinne is covered, Psal. 32. 1* so here *Cornelius* is not onely called a devout or religious man, but the same thing is amplified and uttered in other words importing the same sense, and one that feared God: For by a fearer of God, the part being figuratively put for the whole we must understand a religious worshipper of God, as *Ionas* saith of himselfe to the mariners, *I feare the Lord God of heaven, Ionah 1. 9.* that is, I worship and serve him as *Lydia* is called a woman which worshipped God, *Act. 16. 14.* so *Hierom* expoundeth it, *In this place feare may be understood for service.*

So that which God saith, *thou shalt feare the Lord thy God and serve him, Deut. 6. 13.* Our Saviour citing it interpreteth it to be worship, *thou shalt worship the Lord thy God, and him onely shalt thou serve, Matth. 4. 10.* As also alleaging that of *Isaiah 29. 13.* their feare towards me is taught by the precepts of men, hee saith, *in vaine doe they worship me, teaching for doctrines the Commandements of men, Matth. 15. 9.* putting feare and worship for all one; in which

E

sense

*Religio nos religio vni omnipotenti deo; de vera relig. cap. 55.*  
*Ipla religio areligando & in fascem vinciendo nomen accepit.*  
*Quia religiosus re tractat & tanquam re legit ea quæ ad divinum cultum pertinent.*  
*areligendo.*  
*Deum eligentes vel potius religentes, amiseramus enim negligentes, hunc ergo religentes, vnde & religio dicta prohibetur ad eam dilectione tendimus, ut pervenendo quiescamus*

σεβομένη τὸν Θεόν.

In hoc loco timor pro  
cultu potest intelligi. in  
1. Ion.

Connexa sunt timor  
atq; religio, nec manere  
potest alterum abq;  
altero. *Bern. serm. de  
donis sp. s. cap. 4.*  
Timor domini est  
prima gratiarum, & re-  
ligionis exordium.

Aliud est timere quia  
peccaveris, aliud ne  
pecces *Ambr. lib. 10.  
epist. 48.*

sense the Psalmist speaketh Come yee children hearken  
to mee I will teach you the feare of the Lord, *Psalm.*  
34. 11. that is, the worshippe and service of the  
Lord. Feare and religion are knitte together neither  
can the one remaine without the other, and the feare of  
the Lord is the first of all graces, and the beginning of  
Religion.

Now before I come to the instructions hence to be  
learned, I must cleare the doubts that heere are  
raised. First how *Cornelius* is heere commended for  
his feare, since else-where feare is condemned pro-  
ceeding from the spirit of bondage, and not stand-  
ing with that perfect love which is in the Sonnes  
of God towards him? *Rom. 8. 15.* Ye have not recei-  
ved the spirit of bondage againe to feare, but yee have  
received the spirit of adoption, whereby wee cry, *Abba,*  
father: and againe *1 Ioh. 4. 18.* there is no feare in  
love, but perfect love casteth out feare, because feare  
hath torment: hee that feareth is not made perfect in  
love. The Master of the sentences *Distinct. 54. lib. 3.*  
& the Schoolemen his Disciples make, some of them  
4. some of them 5 sorts of feares a naturall, an humane,  
a servile, a filiall, and an initiall feare: I feare to loose  
time in following of them, and will content my selfe  
to goe the beaten way of that distinction of feare, into  
a servile and a sonne-like. The servile feareth Gods  
punishments, the sonne-like his anger and displeasure,  
that, because it hath sinned against him and deserved  
the whippe, his, that it may not siene against him and  
loose his love; that dreadeth his tribunall as an angry  
judge, this reverence him as a loving father. *It is*  
*one thing to feare because thou hast sinned, another*  
*thing to feare that thou maist not sinne.*

The servile as it is in the reprobates and Divells  
breedeth and begetteth in them desperation of Grace  
and mercy, expectation of hell and torture: but as it  
may be in those that are ordained to salvation, it  
worketh



worketh to their salvation by being an externall meanes of their repentance, faith and charity as the brittle leadeth the thread into that which is sowed, it is the comparison of *Augustine*, and *Bernard*. And this servile feare proceeding from the spirit of bondage cannot take possession in that soule that hath received the spirit of adoption, perfect love casteth it out, as the thread entring driveth out the brittle that leadeth, the other the sonlike feare agreeth with the spirit of adoption, and they dwell together like brethren in one as *Anselm*, said of old *Simeon* *Luke 2*. Hee both feared with love, and loved with feare; and as *Cassian* in *Psal. 32*. He that feareth God well, loveth him also, hee that loveth him feareth him also, those things are joynd together in the heavenly devotion: Thus the Fathers distinguish, and reconcile these doubts. A man feareth with a servile feare, least hee should be judged to the torments of punishment, with the ether, least the grace of Gods benefis should be lost, feare is not in charity, because perfect charity casteth out feare, but that servile is when a man abstaineth himselfe from an evill worke, hee is terrified with punishment, not delighted with righteousnesse. This charity casteth forth, which delighteth in none iniquitie, although an impunity were set before it. Not that whereby the soule feareth, lest it should lose that grace which hath wrought in it, that it should not delight in sinning, whereby it feareth lest God should forsake it, although he should punish it with no tormenting sorrow. This is a chaste feare, charity casteth not this out, but joyneeth it to it selfe, of it also is it written, the feare of the Lord is chaste, and remaineth for ever and ever saith *Austin*; And hee illustrateth it by this comparison there, an adulterous and chaste wife, both feare their husbands but with this difference. Shee feareth lest her husband should returne angry, the other lest hee should depart away displeased; she will say,

*Vide Magistrum sententiarum lib. 3. Distinct 34. f. Or Bern. serm. 4. de modo bene vivendi.*

Et timebat cum dilectione, & diligebat cum timore.

Qui Deum bene timet & amat, qui amat & timeret, res illæ sunt in cælesti devotione sociatæ.

Serviliter timetur ne iudicetur in tormentum supplicii, altero ne amittatur gratia beneficii. Timor non est in charitate quia perfecta charitas foris mittit timorem, sed illum servilem, quo cum se quisq; ab opere malo abstinere, pœnâ terretur, nec iniustitiâ delectatur, hunc charitas foris mittit, quam non delectat iniquitas, etiamsi proponatur impunitas.

Non illum quo timet anima ne amittat ipsam gratiam quâ in illâ factum est, ut eam non peccare delectet, quo timet ne deus eam deiciat etiam si nullis dolorum cruciatibus puniat. Hic timor castus est, non cum cheritas ecijsit sed asciscit, de illo quoq; scriptum est, timor domini castus est, permanens in seculum seculi. *Augapist 10.*

Time illa ne vir infestus adveniat, ista ne offendat, ibidem.

Illa dicet, timeo virum.  
 ne damnet, ista dicet,  
 timeo virum ne deserat;  
 pone hæc in animo, &  
 inuenies timorem quem  
 foris mittit charitas, &  
 alium castum timorem  
 permanentem in secu-  
 lum seculi. *Aug. in Epist.*  
*Job. tract. 43.* Est timor  
 servilis & est timor ca-  
 stus, est timor ne patiaris  
 penam, & alius timor  
 ne amittas iustitiam.  
 Timor ille ne patiaris  
 penam servilis est,  
 Quid magnum est  
 timere penam?  
 Hoc & acquissimus  
 servus hoc & crudeli-  
 simus latro. Non est  
 magnum timere penam  
 sed magnum est amare  
 iustitiam; qui ergo  
 amat iustitiam nihil  
 timet. Timet planè  
 non ne incidat in  
 penam sed ne amittat  
 iustitiam. Ipse est  
 timor domini castus,  
 ipse permanet in secu-  
 lum seculi, non eum  
 tollit charitas, nec  
 foris mittit, sed magis  
 complectitur, & comi-  
 tem tenet, simul &  
 possidet.

I feare mine husband least hee should condemne me;  
 the other will say, I feare mine husband least he  
 should forsake me. Consider these things in thy minde,  
 and thou shalt finde a feare which charity casteth out  
 and another chaste feare abiding for ever and ever. And  
 in his 43. tract, upon Iohn, There is a servile feare,  
 and a chaste feare, there is a feare least thou shouldst  
 suffer punishment, and another feare least thou shouldst  
 loose righteousness. That feare least thou shouldst  
 suffer punishment is servile; And what great matter  
 is it to feare punishment? This doth the lewdest ser-  
 vant and the cruellest thiefe. It is no great thing to  
 feare punishment, but it is a great thing to love righ-  
 teousnesse. Hee therefore that loveth righteousness,  
 feareth nothing. Hee feareth plainely, not least hee  
 should fall into punishment, but least hee should loose  
 righteousness. It is the chaste feare of the Lord, it  
 remaineth for ever and ever, charity taketh not away,  
 nor casteth it out, but rather imbraceth it, and keepeth  
 for a companion, and possesseth it together.

And Bernard saith, that the chaste holy feare which  
 feareth not God for the paines or tormentes of hell, but  
 with reverence and love abideth for ever; but that  
 which feareth him for the paines of hell is servile, and  
 perfect charity casteth out it. *Sens. de modo bene vivendi*  
*serm. 4. & serm. 19. Gilleberti super Cant.* Secondly, in  
 that the religion and workes of Cornelius are here well  
 reported of before Christ Iesus was preached unto  
 him, the Rhemists would hence collect, that men  
 knowing God the Creator, and not beleeving in  
 Christ, may, before justification and faith, doe  
 workes pleasing to God, and acceptable prepara-  
 tives to the grace of justification, and which com-  
 ming of Gods grace deserve of Gods hands congru-  
 ity towards justification, Rhemists on the place: but  
 they gather that which the holy Ghost never scatter-  
 ed heere. For Cornelius was not without faith, other-  
 wise.

wife how could hee please God whom without faith it is impossible to please *Heb. 11. 6.* Hee knew not that the *Messias* was already come and had fulfilled all things that were written of him; but hee beleev-  
ed as a true Profelitte in the *Messias* to come, and like old *Simeon*, he waited for the consolation of *Israel* *Luk. 2.* That hee was of the Iewish religion both his conformity with them in prayers verse 30. and their good opinion of him verse 22. demonstrateth. *Cornelius* whose almes (saith *Gregory*) before his baptisme are commended by the testimonie of the Angell, came not by his Workes unto faith, but by faith came to workes; For if before his baptisme hee did not beleewe in God, how did hee pray, or how did God heare him, by faith then hee came to workes, but by workes hee was established in the faith. And *Austin* saith, that he did not give almes and pray without some faith. For how did he call upon him, in whom hee had not beleevd.

Wee see heere then in what sense and sort *Cornelius* is a devout man, and a fearer of God. Now our learning lying in all that is writren, wee must learne hence to bee followers of *Cornelius*, and walke as we have him for an ensample, what wee heare and see in him wee must doe, be religious and devout worshippers of God, serving him in feare *Psal. 2.* Sanctifying the Lord of hostes, and making him our dread and feare, *Isa. 8. 13.* For what else doth the Lord require of all his *Israel* but to feare the Lord his God to walke in all his wayes, and to love him and serve him with all his heart and with all his soule, and cleave to him? *Deut. 10. 12. 20.* and *cap. 6. 13.* to feare and serve him in sincerity and truth *Ios. 24. 14.* And being the Lord yea the Lord of Lords, of necessitie feare is due to him, as hee reasoneth himselfe, a sonne honoureth his Father and a servant his Master: if then I be a father where is mine honour? if I be a Master where is my feare? *Mal. 1. 6.* Feare the Lord all yee his

*Cornelius* cuius eleemosynæ ante baptismum Angelo restante laudantur, non operibus ad fidem sed fide venit ad opera; Si enim ante baptismum deo non credebat, quomodo oraret aut quomodo hunc deus exaudiret? Greg. Per fidem venit ad opera in fide verò solidatur per opera. Nec tamen sine aliqua fide donabat & orabat. Nam quomodo invocabat in quem non crederat? *Aug. de prædest. sanct. cap. 7.*

A *Romane Centurion* becomming

Saints, *Psal.* 34. 9. And this is not an old Commandement belonging onely to them that were under the old Covenant, but renewed also to us that are under the Covenant of grace, passe the time of your Sojourning here in feare *1 Pet.* 1. 17. Nay it is not onely the voyce of God by his Apostle but by an Angell speaking with a lowd voyce feare God and give glory to him, and worship him that made heaven and earth, and the sea, and the fountains of waters, *Rev.* 14. 7. Yea by many Angels, who will not feare thee O Lord and glorifie thy name? for thou onely art holy: for all nations shall come and worship before thee, for thy judgments are made manifest *Rev.* 15. 4. Religion and the feare of God hath ever bin the fairest flowre in the Garland of all the worthies in Scripture, that have gone before us, and remembred either before or without all their worldly riches, honours triumphes and trophies.

When God had tryed *Abraham* the father of the faithfull to the uttermost and would give him the highest commendation, it is in these termes, I know that thou fearest mee *Gen.* 22. 12. *Ioseph* would make himselfe knowne to his brethren for one that feared God, *Gen.* 42. 18. and so was of their spirituall kindred, before he revealed himselfe to be their brother after the flesh. And the greatest title that God giveth to *Moses* after all the great things he had done by him is this, *Moses* my servant, *Ios.* 1. 2. It is the first thing in description and commendation of *Iob*, that he was a perfect and vp-right man, and one that feared God *Iob.* 1. 1. and of old *Siméon*, who had the honour to see *Christ* both carnally and spiritually, that he was a just and devout man, *Luk.* 2. 25. And this duty of religion piety, his service, worship and feare, God is not content to prescribe by precept, propose by patterne, but he doth also presse it to us by the profit of it, by the blessings

blessings earthly and heavenly, spirituall and temporall, of this life and the life to come, that shall be heaped on them that feare him, walke in his Commandements and leade a godly life: I need not gather them, as they are scattered vp and downe in Scripture the Apostle hath conioyned and comprehended them together, *1 Tim. 4.8.* having bid *Timothy* exercise himselfe to Godlinesse & piety he addeth that it is profitable to all things, having promise of the life that now is, and of that which is to come: so happy shall they be, so well shall it be with them that feare God and walke in his wayes, *Psal. 1.28. 1.2.*

But because wee are so forward to flatter, nay to deceive our selves with shewes of piety, when we deny the power thereof, with false imaginations of the feare of God, when wee doe not make him our dread and our terrour, I will give you some of the principall markes of true piety and the feare of God, wherby we may learne whether we doe but lippe out the *Shibboleth* of Godlinesse from the lips and mouth, or else doe indeed sound out the true *Shibboleth* of piety, fearing and serving of God from the heart and inward affections, *Iud. 12.6.* I will I say give you some principall markes, for it is long if not impossible to describe and discerne all, as it would be in directing a travailer to acquaint him with every petty marke in his way, and not to be content with relating the most eminent to him: Now the markes for discerning true piety and the feare of God in us, are either general or special. There is a total or general shunning the wayes of wickednesse, and running the wayes of Gods Commandements. The wise man exhorting to feare God, doth presently adde as a meanes or marke thereof, and depart from evill, *Prov. 3.7.* yea hee saith more plainly, that the feare of God is to hate evill, *Pro. 8.13.* And when *Iob* is commended for the feare of God, this is presently

Qui timet Deum nil  
negligit, timere deum  
est nulla quæ facienda  
sunt bona præterire.  
*Greg. in Mor.*  
Solus est Deus timor qui  
mentes corrigit, fugat  
crimina, innocentiam  
servat & omnis boni  
tribuit facultatem.  
*Chrys. in homil. de Iob.*  
*Bapt.*

added as a true signe thereof that he eschewed evil,  
*Iob 1. 1.* when the Preacher would tell us what is  
the conclusion of the whole matter, and the whole  
duty of man, hee saith, it is to feare God and keepe  
his Commandements, *Ecc. 12. 13.* making that an  
undoubted evidence of Gods feare, as God him-  
selfe wishing, there were an heart in the Israelites  
alwayes to feare him, expresseth what it is to feare  
him in the words following, and keepe his Com-  
mandements, *Deut. 2. 29.* *Hee that feareth God neg-  
lecteth nothing, to feare God is to omitte no good  
things that are to be done,* saith Gregory. And Chryso-  
some againe, *It is onely the feare of God that correcteth  
mens mindes, chaseth away crimes preserveth innocency  
and giveth an ability to doe all good.*

On the contrary when wee will wallow in wicked-  
nesse, drinke up iniquity like water, lye in sinne and  
love it, love it and leave it not, when they consent  
unto the theeves, and are partakers with the adulterers  
when they give their mouthes to evil and frame  
deceit with their tongue, when they speake against  
their brother, and slander their owne mothers sonne,  
*Psal. 50. 20.* Nay when they set their tongues at li-  
bertie to blaspheme Gods great and fearefull name,  
when they suffer their hearts to be overcome with  
suffering and drunkennesse, when their hands are  
full of iniquity, and their feet swift to shed blood,  
when they can defraud and oppresse one another in  
bargaining, selling, and buying, when nothing  
standeth in their way that maketh for their pleasure,  
profit, advancement, revenge or the like, or yet  
when they will not goe to a thorough reformation  
of themselves, but flatter and favour themselves in  
some darling sinne like *Naaman* that would serve  
God and yet be borne withall in going to the Idols  
temple, and bowing there to please his earthly master,  
& like *Herod* who would heare *Iohn Baptist* willingly,  
doe



doe many things readily and yet keepe his Minions  
 too, *Marke 6.* there is no sound seruice or sincere  
 feare of God in them, though they make a shew of  
 Godlinesse in standing before God in his house, ei-  
 ther taking his word in their mouthes and preach-  
 ing his statutes, or hearing his word and will, and  
 shewing much love with their mouthes, making  
 many prayers unto him, partaking of his spirituall  
 meate and spirituall drinke, and performing all out-  
 ward obsequies and seruices unto him; his Saints  
 that truely feare him, doe sincerely hate all false  
 wayes, *Psal. 119.* And as *Abraham* reason'd of the  
 men of *Gerar* the feare of God is not in this place  
 therefore they will slay me for my wifes sake, *Gen.*  
 20. 11. So on the other side wee may reason againe,  
 men professing to know and worship God, give  
 themselves the raines of libertie to take their plea-  
 sures, runne into all excesse of ryot, and rush into  
 sinne like the bard horse into the battell, some in one  
 kinde, some in another, therefore the feare of God is  
 not truly in their hearts.

è Conuerso.

But I come to the speciall markes of piety and  
 the feare of God, they lye either in duties immedi-  
 ately respecting God, or men in God. The duties  
 which immediately respect God as markes and to-  
 kens of piety and feare of him, are either a belee-  
 uing of God and his word, or a renouncing of  
 our selves in the things of this life for Gods sake, and  
 cause upon the sight of that great worke which  
 God did upon the Egyptians in the red Sea, *Moses*  
 saith, the people feared God, and beleeued the Lord &  
 his seruant *Moses*, *Exod. 14. 31.* conjoyning these  
 together and making their beleeving of God an  
 undoubted signe of their fearing of God; as on  
 the contrary, when men deny the words of the Lord,  
 give no credence unto them, say it is not hee, his  
 Prophets shall become winde, his word is not in  
 them, *Ier. 5. 12. 15.* and that the Lord hath not sent  
 them

them but they speake of their owne hearts, there is no feare of God afore their eies, they are as the *Psalmist* calleth old Israel a *stubborne and rebellious generation*, a generation that set not their heart aright; and whose spirit was not stedfast with God, *Psalm*. 78. 8. for not beleaving in God amongst other their sinnes *vers*. 22.

Againe the renouncing of our selves (whereby we must manifest our piety and feare of God) lieth either in the forgoing of that which is most deare unto us in the pleasures and profits of this life, or the undergoing of that which is most grievous unto flesh and bloud for his names sake. *Abrahams* not withholding his sonne, his onely sonne from God, is a sure signe of his fearing of God, *Gen*. 22. 12. The Disciples sent out by our Saviour to preach must againe shew that they feare God, by their willing suffering whatsoever shall bee inflicted upon them, for the working of his worke, by their not fearing of them that can kill the body, *Matth*. 10. 28. such an heroica'l spirit was in *Paul*, *Act*. 20. 24. I passe not for all, and in *Chrysostome* against all the threatnings of the Empreſſe *Eudoxia*, If the Empreſſe will banish me, let her banish mee, the earth is the Lords and the fulnesse thereof, If shee will saw mee aſunder, let her, I have *Eſay* for an example, If she will throw me into the sea, I remember *Jonas*; If shee will cast mee into the fornace, I have the three Children that suffered this: If shee will cast mee into wilde beaſts, I remember *Daniel* cast into the Lyons denne: If shee will stone mee, let her stone mee, I have *Steven* the protomartyr: If shee will take my head, let her take it, I have *John* the Baptist: If shee will take my goods, let her take them, *Naked* came I out of my mothers wombe and naked shall I returne, *Epist*. ad *Cyriacum* Ep. Feare God who is above men (saith *Auſtin*) and thou shalt not feare men.

ὁ μὲν ἐβλεπὰ  
τὴν βασιλισσά.

Time Deum qui super  
homines est, & homi-  
nes non formidabis,  
*Aug* in *Ps*.

The

The duties respecting men in God, whereby our feare of God must be discovered and deliered are in putting on the bowells of mercies and kindnes toward them, in distributing to their necessities. Though *Ioseph* at first shewed a sterne countenance to his brethren, spake roughly unto them and put them in ward, yet in the end, the feare of God even constrained him to deale favourably with them, and to let them have soode for the famine of their houses, *Gen. 42. 8.* *Obadiahs* provision for the Prophets of the Lord, in the dayes of persecuting *Iesabel* is a prooffe of his tearing the Lord greatly, *1 King. 18. 3.* Thus have I out of a multitude of the marks of piety and the feare of God, selected for you some of the choicest, as speciall flowers out of a Garden of all sorts.

I have shewed you the duty here, that we should all take *Cornelius* for an example of piety and the feare of God, but if mine eyes were a fountaine of teares I cannot sufficiently lament our defect in this kinde. In our evill dayes whereinto wee are fallen there is more then just cause of renewing that old complaint of *David*, *helpe Lord, for the Godly man ceaseth, for the faithfull faile from among the children of men Psal. 12. 1.* and of *Micah Chap. 7. ver. 2.* the good man is perished out of the earth, and there is none upright amongst men, as then, so now there is no feare of God before mens eyes, *Rom. 3.* *Iobs* complaint of his friends is too true of our times, men forsake the feare of the Almighty, *Iob 6. 14.* As *Eliab* a worshipper of God complained that hee was left alone *1 King. 19.* the multitude was gone after *Baal*; so may those that worship God in spirit and truth and feare him in their hearts complaine, that they are but as the shaking of an Olive-tree; two or three berries in the top of the uppermost bough; foure or five in the outmost fruitfull branches thereof

*Isay 17. 6.* in respect of the multitude that worship and serue they know not what, that wonder after and worship the beast, *Rev. 13.* or else that are without God in the world receiving and reverencing no God, *Psal. 14. 1.* Wee so serue our earthly *Mammon* that wee cannot serue our heavenly Master, wee so obey the flesh to fulfill the lusts thereof, that we cannot doe the will of our Father, we are so ruled by the Prince of the aire, the spirit that now worketh in the children of disobedience, *Eph. 2. 2.* that Christ cannot rule over us. Wee are so a fraid of men, who shall die, and the sonnes of men, who shall be made as grasse, wee so feare continually every day, because of the fury of the oppressour, as if he were readie to destroy, *Is. 51. 12, 13.* we so feare their feare and are afraid, that we doe not sanctifie the Lord of hosts himselfe and make him our feare and our dread, *Isa. 8. 12, 13.* as *Tertullian* complained of heathen Rome. *With greater feare and cunning ye observe Cæsar, then Iupiter himselfe out of heaven-- even in this ye are found irreligious towards your Gods; when you give more feare to an earthly Lord, and lastly with you they will sooner forswear by all the gods then by Cæsars Angell onely.*

Majore formidine & calliditate Cæsarem obleruatis, quam ipsum de Olympo. Iovem aded in isto irreligiosi erga deos vestros deprehendimini, quum plus timoris humano domino dicatis citius denique apud vos per omnes deos quam per unum genium Cæsaris pejeratur, *Apologet. cap. 27.*

If the greater number amongst us depart from evill, doe any good, Gods feare is not the motive, the feare of men, shame of the world, danger of lawes, popular applause and vaine glory worke upon them; but let them be free from these, and they will not feare God, as *Dalilah* said to *Sampson* how canst thou say, I love thee, when thine heart is not with me? *Iud. 16. 15.* So may God to us, how can we say we are religious worshippers of him, serue him with feare and reverence, when we are slow of heart to beleieve either his promises or threatnings, when we say that he will doe neither good nor evill, when we will not forsake our least pleasure or profit

for.

for his sake, undertake the least persecution a litle evill-speaking against us for his cause, when we are ready to take our brethren by the throate for the least farthing, and cannot be content to part with a cup of cold water, the least kindnes that is, to a Prophet in the name of a Prophet? Nay wee are so farre from the nature of being religious, devout men, such as feare God, that the very name is flouted at, abhorred amongst us. Miscreants are ready to reproach those that feare and serue God with those names that should be a crowne of rejoicing. Those are (say they in disgrace of them that seeke to serue God) holy brethren, zealous followers, men of the spirit, devout Disciples and professors forsooth. But as *Iob* said, if mine adversary would write a booke, I would take it upon my shoulder and binde it as a crowne to me, *Iob* 31. 35-36. So wee say, if Godlesse men would load us with names of this nature we would weare them as ornaments, not beare them as crosses. I speake not this to patronize any that serue not God in the peace of his Church, I am knowne well enough to be no follower of their follies, but I complaine of the litle religion, and feare of God that is in them that would upbraid either the true or seeming worshippers of God, with the names of their holy profession, as though they would make that their shame which is or should be their glorie.

But I passe to the next amplification by the adjoyned association, *he feared God with all his family*. His religion was not a candle put under a bushell but on a candlestick, that it might give light to all that were in his house, he was as the Sunne inlightening with his beames the lesser Starres. *Hic quotquot famulias negligimus*, saith *Chrysostome*. Let us heere beed all of us that neglect our families. Hee would not have his family like a motley cloath or a medley

*Tanquam sol radiis  
suis illustrans minora  
sidera*

colour, some of one die, some of another, some religious, others prophane or idolatrous, some honest and sober, others swaggerers, and unchristis, some civill & peaceable, others cut-throates and rak-hels, but he would have them all in one livery, uniforme and futable, not like the image that *Nebuchadnezar* saw, whose head was of fine gold, his breast and his armes of silver, his belly and his thighes of brasce, his legs of iron; his feete part of iron and part of clay, *Dan. 2. 32. 33.* He giveth us an example then of that duty which the Master of the family oweth to his household, whether children or servants, he must be that in the body politicke of his own house, which the heart is in the naturall body of man; as it communicateth life and vitall spirits to the rest of the members, so must the Master of the household impart the spirituall life of grace to all that are members of his body politicke, and his house in the exercises of religion and practise of piety must be a Church as *Philemons* was, for so *S. Paul* speaketh to him, the Church that is in thy house verse. 2. *Augustine* in *Psal. 50.* speaketh to his auditory, *Governe your houses, governe your sonnes, governe your families: As it belongeth to us to speake to you in the Church: so it belongeth to you to handle the matter so in your houses, that you may give a good account of those that are under you.*

Regite domos vestras  
regite filios vestros,  
regite familias vestras.  
Quomodo ad nos per-  
tinet in Ecclesia loqui  
vobis, sic ad vos per-  
tinet in domibus vestris  
agere, ut bonam ratio-  
nem reddatis de his  
qui vobis sunt subditi.

It was not the prayse of men but the prayse of God himselfe concerning *Abraham*, I know that he will command his children and household after him to doe justice and judgement, *Gen. 18. 19.* And *Iacob* his grand-childe walking in the steps of the faith of his father *Abraham* is not content (at his going up to *Beihel* at the Lords Commandement to build an altar there) to worship God sincerely himselfe, and suffer the dregs of idolatry to sticke upon his family; but hee speaketh to them to put away the strange gods that



that are among you and be cleane and change your garments. *Gen. 35. 2.* *Iosua* being doubtfull what the body of the people Israel would doe maketh a resolute profession not onely for himselfe but also for his house, that they would serue the Lord, *Iosb. 24. 15.* *Bathsheba* was neither priuiledged by her sexe, being a woman, nor by her dignitie being a Queene from teaching her sonne, but wee finde a prophecy of king *Sennacherib* which his mother taught him, *Pro. 31. 1.* Loisthe grand-mother, and *Eunice* the mother, having the faith dwelling in them teach *Timothy* the holy Scriptures from a childe, *2 Tim. 3. 15.* The father amongst the Israelites, must shew his sonne why he keepeth the seruice of the Paschever, *Exod. 12. 28.* Why the feast of unleavened bread, *Exod. 13. 8.* Why he consecrath the first borne unto the Lord, *vers. 13* and generally he must rehearse all the words of Gods law to his children, *Dent. 6. 7.* as the *Psalmist* saith, he established a testimony in *Isaac*, and appointed a Law in *Israel* which he commanded our fathers: that they should make them knowne to their children, *Psal. 78. 5.* And that wee may not thinke this a legall precept abolished in the time of grace. the Apostle giveth a generall charge to all Christian parents to bring up their children in the nurture and admonition of the Lord, *Eph. 6. 4.* as no doubt but that those children of the elect Lady walking in the truth were seasoned by her with saving knowledge, *2 Epist. Ioh. 4.* That same booke *de bono viduitati*, whether *Austine*. or any others, saith the widowe to whom it was written, *thou art not therefore to be praysed because thou hast children, but b. cause thou endeavourst to nurture and to bring them up godly, and S. Hierome, it is no small good deed in the presence of God to bring up thy children well.*

and Epist.

Nec ideo laudanda  
es quia filios hibes,  
sed quia pie nutrire  
atq; educare stude-  
cap. 14.  
Non est paupud  
deum meriti bene  
filios educare, *Hiero.*  
ad Salvinam de vidu.  
Servanda.

But to come home, unto our selves, Beloved, we cannot in most places be praised for seasoning and sanctifying

Noſtrorum quilibet de  
legibus interrogatus  
facilius quàm nomen  
ſuum recitat vniverſas;  
quipe mox a primo  
ſenſu diſcentes in  
animo velut inſculptas  
habemus.

ſanctifying our families with the knowledge of Gods  
wayes, and obedience to his will. The old people of  
the Iewes were ſo admirably diligent in teaching their  
children the Scriptures that *Iosephus lib. 2. contra  
Appionem* ſaith, Every one of our people being asked  
concerning the Lawes, rehearſeth them more eaſily then  
his own name, for having learned them aſſoone as we come  
to underſtanding, we have them as it were ingrauen in  
our minde: but amongſt us it is hard to finde a child  
or a ſervant in a family that hath learned any patterne  
of words, in faith and love which are in Chriſt Ieſus,  
2 *Tim. 1. 13.* or layd any foundation of the doctrine  
of the beginning of Chriſt, *Heb. 6. 1.* as the Apoſtle  
ſpeaketh concerning catechiſme-learning. *Iob* was no  
doubt as carefull to ſanctifie his children aforehand,  
that they might not ſinne as after their feaſting, leaſt  
they had ſinned, *Iob 1. 6.* But it never troubleth many  
amongſt us to have ſonnes and ſervants like to *Elies*  
children wicked men ſuch as know not the Lord.  
Nay may not the Lord ſend his meſſengers to us  
as hee ſent the man of God to *Elie* to expoſtulate  
with him, for honouring his children before God?  
1 *Sam. 2. 27. 29.* may not the Lord threaten us, as  
he did him, to judge our iniquities, becauſe wee  
ſuffer our children to runne into ſlander and ſtay  
them not? 1 *Sam. 3. 13.* may not old *Elie* be juſti-  
fied in compariſon of us, for when hee heard evill  
of his ſonnes hee gave them a cold admonition, doe  
no more ſo my ſonnes, for it is no good report I  
heare of you, 1 *Sam. 2. 24.* But having both the  
power of a Father and he a Iudge proceeded not to  
correction, whereas we are ſo indulgent, ſo cõckring,  
that we will not diſpleaſe our children at any time,  
in ſaying, why have you done ſo? 1 *King. 1. 6.* that  
though our children be like to *Abselom*, murderers,  
whore-maſters, rebels, yet they muſt be intreated  
gently, 2 *Sam. 18. 4.* *Constantins* the Emperour father  
of

of Constantine the great having made tryall of his servants which would sacrifice to Idols which would not, but be constant to the Christian faith, banished all the turne coates out of his Court with this Apophthegme. How will they keepe their faith inviolate toward the Emperour, who are perfidious to God: But in our entertaining or re-ayning of servants we respect in them personablenes, serviceablenes, and such formalitv, of their religion is the least and last care, and wee beare with them well enough though they be swagerers, swearers, drunkards, cursed speakers at defiance with God and all Godliness. Men are combed about the many things of this world to provide them for their families and children, they rise up early, lye downe late and give themselves no rest to scrape together abundance of worldly pelfe for them whether by right or wrong, of which Saint Austin saith well, *What care takest thou of thy children that thou maist overthrow them with the teares of the oppressed. I would not have thy children finde thee such a father. I would not thou shouldst so provide that thou shouldst hurt them.*

But with *Martha* they neglect that one necessary thing, that one pearle of the kingdome of heaven for the buying of which they should sell all the riches. *Plutarch* said excellently; Parents that bestow all their care upon enriching their children, and neglect their education (*how much more their salvation say I*) are like unto those that have great care of the shoes, and in the meane while little regard the foote.

I conclude all with a word of exhortation, let us then with *David* walke with an upright even foote in the midst of our houses, harbouring the good therein, banishing the evill there from, *Psal. 101.* Let us not entertaine any to serve us that will not serve God with us, Let us labour so to sanctifie our sonnes and daughters that they may be the sonnes and daughters

Quomodo fidem Imperatori praeſtabunt qui deo sunt perfidi?  
*Euseb.*

Quam curam geris filiorum ut eos obruas lacrymis miserorum? non est hoc filios amare sed potius necare Nolo te tale mparrem sentire, aut filij tui, nolo sic provideas, ut magis invideas homin. 45. Vnum necessarium.

Parentes qui filiis ditandis omnem curam impendunt, eorum autem mores negligunt (quanto magis salutem dico ego similes sunt iis qui magnam calceorum curam habent, & interim pedem ipsum parvi pendunt.

*A Roman Centurion becomming*

of the Lord Almighty, and that we may rejoyce to see  
 them walking in the truth; let us teach them the Scrip-  
 tures, and the forme of wholesome doctrine; I meane  
 their Catechisme, that they may be wise unto saluation  
 and let our houses be as Churches and assemblies of  
 Saints wherein the word of God may dwell  
 plenteously, prayers may be powred  
 out dayly, and holy hymnes sung  
 to the great and glorious name  
 of the Father, the Sonne,  
*and the holy Ghost,*  
*Gl.*

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**THE**

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# THE THIRD SECTION

Acts 10. vers. 2.

*A devout man, and one that feared God With all his house, which gave much almes to the people, and prayed to God alway.*



He tree (saith our Saviour *Math.* 12. 33.) is knowne by his fruite, either to be a good tree by the good fruite growing thereon, or an evill tree by the ill fruit it beareth, and he addeth there verse 35. *by way of declaration* as it were,

that a good man out of the good treasure of his heart, bringeth forth good things: and an evill man out of the evill treasure, bringeth forth evill things. Those good trees then that are planted in the house of the Lord, by the rivers of the waters of his sanctuary, flourish in his Courts, and being forth fruit in due season, and with perseverance unto old age, *Psal.* 92. 13. & 1. 3. Such a good tree was *Cornelius*, shewing himselfe so heere in the fruits of his religion, both in pity towards his brethren, he gave much almes to the people; and in piety towards God, hee prayed God continually. And as God will have mercie and

ΕΝΥΜΤΙΧΩΣ

Methodus prudentiz.

Ἰσχυρὸν πρότερον

Amplificare &amp; probare

Conjunctim.

Divisim.

Iustitia in sese virtutes  
continet omnes.Religio in sese virtutes  
continet omnes.

not sacrifice *Hof. 6. 6.* preferreth a duty of charity towards our brethren commanded in the second table, before a duty of outward service towards himselfe commanded in the first table, when the case so standeth that one of them must be omitted for observing the other: so here in ranking and ordering of those duties, he giveth the priority of place and time to his workes of mercie, although his workes of piety towards God must have the priority of nature and dignity according to that *methode of prudence* prescribed by Logicians, when they handle things the later in nature in the former place, and the former in nature in the later place. Without any repetition then or prosecution of my former division of the severall parts of this text, in two Sermons upon it already I follow the Method and foote-steps of the *Holy Ghost* in manifesting and proving *Cornelius* religion by the fruits thereof, either in his charity or in his piety: For these two clauses doe both amplifie and prove, both expresse and presse unto us the former commendation, that he was a religious man and a fearer of God, and will handle them both joynly together as they serve to enlarge and enforce the commendation given, or distinctly a-part as they ly in themselves without such reference.

*Who gave much almes to the people and prayed to God continually.* It was no small thing but enough and enough that the *Holy Ghost* had already commended him for a religious man and a worshipper of God. For what the Poet said of Iustice, *Iustice containeth all vertues in it selfe*, I may much more say of religion, *that it containeth all vertues in it selfe*. But least any should say with *Zachary, Luk. 1. 18.* whereby shall I know this? the holy Ghost doth shew this by the fruits of his religion and first by his charity and compassion. Now to make this profitable for our instruction in righteousness, I say with  
the



the wise man, the thing that hath been is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the sunne, *Ecll. 1. 9.*

As *Cornelius* then so we now, wee (that must be followers of them who through faith and patience inherit the promises, *Heb. 6. 12*) must shew our religion by our deedes of compassion, our faith in God by our charity towards men: for as *Saint Iames* faith, who is a wiseman among you? let him shew out of good conversation his workes with meekenes, *Iam. 3. 15.* So I, who is a religious man amongst us? Let him shew out of a good conversation his workes in distributing to the necessity of the poore. For as if any man seemes religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine, *Iam. 1. 26.* So much more if any man seemes religious and openeth not his hand to the poore and needy with him, his religion and profession is in vaine. Religion lyeth in and is shewed by the workes of mercie as hee addeth there, verse 27. Pure religion and undefiled before God and the Father is this, to visit the fatherlesse and widowes in their affliction. The *Psalmist* in the 112. *Psalme* having commended the man that feareth God, the upright and godly man (for so many termes and titles hee giveth him) by his prerogatives, he describeth him also by his properties whereof this is the principall, a good man is gracious and full of compassion, verse 4. his ingemination of his words sheweth the estimation of this note, for both verse the fift he faith, a good man sheweth favour and lendeth, and also againe according to that of the Poet (*I will foretell this one thing to thee, and repeating it againe and againe I will admonish thee*) verse 9. hee hath dispersed and given to the poore. It is a question put by Gods people that would faine seeme

Vnum illud tibi nate  
deā, pręq; omnibus  
vnum prædicam, & re-  
petens iterumq; ite-  
rumq; monebo.

religious, wherewith shall I come before the Lord, and bow my selfe before the most high God? shall I come before him with burnt offerings, with Calues of a yeare old? will the Lord be pleased with thousand of Rams, or with ten thousand of rivers of Oyle? shall I give my first borne for my transgression, the fruite of my body for the sinne of my soule? *Micah. 6. 6. 7.* by what asis & exercises shall I new my selfe religious? will plenty of outward services and sacrifices serue the turne heerein? but it is resolved by the Prophet, ver. 8. that all this will not do it without doing of moral duties, amongst which to love mercie is a maine one, he hath shewed thee O man, what is good, and what doth the Lord require of thee, but to doe justly, and to love mercie, and to walke humbly with thy God? *after the vulgar fashion this name of Piety is frequently used in the workes of mercy which I thinke therefore cometh to passe, because God especially commandeth these to be done, and witnesseth that they please him either instead of sacrifices, or before all sacrifices,* Every child of God is truly religious, and every truly religious man is the child of God, these are ἀγαθολογῶν follow one out of the other, now that we are the one, the children of God and therefore the other (religious and holy before God) is seene and shewed by putting on the bowels of compassion, *Col. 3. 12.* The Apostle seeketh out no farther, no better evidence of the *Hebrewes* religion and love to Gods name, then this, that they had ministred to the Saints and still continued therein, *Heb. 6. 10.* How shall it be knowne that *Tabitha* is a Disciple, a Christian (for these are convertible termes, the Disciples were called Christians, *Act. 11. 26.*) but by her fulnesse of good workes? and how that she is full of them, but by almes deedes the best of workes? *Act. 9. 36.* there was at *Ioppa* a certain Disciple named *Tabitha*, this woman was full of good

More vulgi hoc nomen  
pietatis etiam in operi-  
bus misericordiae, fre-  
quentatur quod idē  
arbitror evenisse quia  
hoc fieri praecepit deus  
mandat, eaque sibi vel  
pro sacrificiis, vel prae  
sacrificiis placere testa-  
tur *Aug. lib. 10,  
De civit. dei cap. 1.  
ἀγαθολογῶν.*

Termini convertibiles.

good workes, and almes: deedes which she did. God is worshipped by nothing so much as by almes, (saith Nazianzen oratione de cura pauperum) because nothing is so peculiar to God as it is, to witte, before whom mercy and truth doe goe. And Chrysostome saith, Bountifullnesse maketh men like to God, this is the Mother of Charity, the proper badge of Christian vertue, by which Christs Disciples are knowne. And Nazianzen, (ubi supra) Man hath nothing so diuine and excellent as to doe deedes of charity. And Leo likewise, where God findeth a care of mercy, there he acknowledgeth an image of his own goodnesse.

And so I passe from these words as they both declare and demonstrate Cornelius religion and service of God, to the handling of them as they lye in themselves; wherein wee may consider first the person Cornelius, secondly the act, he gave, thirdly the matter giving almes, fourthly the measure, much almes, fifthly the persons receiving, to the people, heere a little and there a little of every one of these will take up my whole time now, and put off the last clause to a fuller handling at another turne.

The first point is of the person giving the almes Cornelius. Cornelius was rich in reuenues, high in ranke, being both a Commander of a companie & a Master of a family, and is heere a parrone and president to every rich man in this world, great man in place, and goodman of an house, to goe and doe likewise, as our Saviour said to the Lawyer about a worke of mercie, Luk 10. 37. Timothy hath a speciall charge layd upon him to charge the rich men in this world to doe good, to be rich in good workes, ready to distribute, willing to communicate 1 Tim. 6. 18. They that have this worlds good must not shut up their bowels of compassion to their needy brethren, but do good unto them, 1 Ioh. 3. 17. Our Saviours, I say unto you make you friends of the Mammon

Nulla reperi de aē  
misericordiā colitur,  
(Nazianz. orat. de cura  
pauperum) quoniam  
nihil aliud tam peculi-  
are est deo quam illa;  
ut potē ante quem mi-  
sericordia & veritas  
gradiuntur.  
Beneficentia deo  
similes facit (Chrys. in 3  
Tit.) hæc est charitatis  
mater, proprium Chri-  
stianæ virtutis insigne,  
per quam discipuli  
Christi noscuntur.  
Nihil adeo diuinum  
haberi homo, quàm be-  
nefacere Naz. orat. de  
cura pauperum.  
Vbi deus curam miseri-  
cordiæ iuenit, ibi ima-  
ginem suæ pietatis agno-  
scit. Leo ser. 10. de  
Quadragesima.

# A Romane Centurion becomming

of unrighteousnesse, *Luk. 16.9.* is especially spoken unto rich men: And they especially at *Corinth* that had abundance, must out of their abundance supply the want of the Saints that were in poverty *2 Cor. 8.14.* And that worke of mercie to bring the poore that are cast out to our house *Isay 58.7.* properly belongeth to him that is Master and owner of the house, *Abraham* and *Lot* being blessed of God exceedingly, and become great in substance, doe so abound in the worke of Hospitality (a branch of this tree of almes doing) that they tarry not till strangers come to them for intertainement (which yet now adayes is held an high point of Hospitality to lye open to all commers) but they seek occasions to exercise it, runne to pallenges, bow to them, intreate them to be intertained, professe that they do them a favour in it, and even presse upon them till they obtaine, *Gen. 18.2.3. & 19.2.3.* *Iob* the greatest and richest of all the men of the *East*, maketh the fatherlesse eate of his morsels, and as a father bringeth them up with him from his youth, guideth the widow from his mothers wombe, covereth the poore with a garment, so that his loynes bleesse him for being warmed with the fleece of his sheepe, and suffereth not the stranger to lodge in the streete, but openeth his doore to the travailer, *Iob 31.* So rich was this rich man in every good worke of mercy! Rich men then must out of their abundance cast much into the poore mans treasure, for as Saint *Austin* saith, the superfluties of rich men are the necessities of poore men. Men possesse other mens goods when they possesse superfluous things.

Superflua divitum necessaria sunt pauperum, res alienæ possidentur, cum superflua possidentur *Aug. in Ps. 147.*

But as *Peter* said unto our Saviour, *Lorã speakest thou this parable unto us or unto all? Luk. 12.51.* So it may be said unto me; doth almes giving belong unto rich men or unto all men? I say then, this burthen lyeth upon them principally, but not onely, they must

must come with their great gifts, but even the poorer sort must not be wanting in their mites, they must as it were beare the heate of the day, but every one in his order must beare his part, give almes of such things as you are able, *Luk. 11. 41.* as our new translation of that text hath it, *of such things as you have.* He that hath two coates let him impart to him that hath none, and hee that hath meat let him doe likewise, *Luk. 3. 11.* Hee that laboureth with his hands for his living must out of that give to him that needeth, yea he must labour to that end, *Eph. 4. 28.* Our blessed Saviour though he lived (not of begging as the Papiſts say, but) of the voluntarie contribution of certaine devout women which ministred unto him, *Luk. 8. 3.* yet he gave almes out of his bagge to the poore, *Ioh. 13. 29.* if thou have but a litle, be not afraid to give according to that litle, saith *Tobit* to his sonne chapter 4. 8. Some man (saith *Austine*) will say, I am poore therefore I cannot give almes; That no poore man should excuse himselfe, our Lord hath promised that hee will render a reward for a cup of cold water. And againe, Mens ability may be unlike, and yet their charity not unlike, and upon the 103 Psalme, If thou canst give, give, if thou canst not, shew thy selfe affable and courteous, God crowneeth the good minde within, where hee findeth not ability without. Let no man say, I have not, Charity commeth not out of a bagge. And so *Leo* the great. No mans revenue is litle whose minde is great, neither doth the measure of a mans charity depend upon the measure of his estate. Indeed the expences of rich men are greater, and of meane men lesser: But there is no difference betwene the fruite of the works, where there is no defect in the affection of the workers. I end this point with Saint *Ambrose*, that the Commandement of mercie is common to all offices and ages, neither is the

H

Publican

Dicit aliquis, pauper sum ideo elemosinam dare non possum, ut nullus se pauper excusare possit, dominus noster pro calice frigida aquae mercedem se reddendum promissit. *Aug. Ser. 137. de temp.* Impar facultas, sed non impar charitas, Idem in *Psal. 121.* Si potes dare, da, si non potes, fac. Corone fac: Coronat deus intus bonitatem, ubi non invenit facultatem, Nemo dicat, non habeo charitas de sacculo non erogatur. Nullus parvus est confusus, cui magnus est animus, Nec de re familiaris mentis aperit modus pietatis; Majora quidem contempnit divitum, & minoram medicum, et nec de serpat fructus operum ubi non est affectus operatum. *Leo* scribit de apostatis dominum, nuncius est diff-

in m. 86.

# A Romane Centurion becomming

Publican or Souldier, the husbandman or citizen, the rich, or poore excepted, but all are to be admonished that they be readie to give to him that needeth.

But here may grow a question whether children and servants that are under the power of their parents and Masters, whether wives that are in subjection to their husbands, may give almes? *Thomas Aquinas* (22. qu. 67.) answereth, that if they have any proper goods of them but not of their owne either by gift or getting, they may give almes of their fathers, Masters or husbands goods without their consent save in case of extreame necessity, wherein a man may take another mans goods to give almes with, but otherwise *Augustine* saith, if thou hast, give of thine owne, if thou hast not, it is better to give to none, then to spoile another. And againe hee saith, What doth the almes availe thee, Which is given out of another mans goods? We must not feare that God hath not enough to relieve his poore, unlesse thou snatch away another mans goods.

Si habes da de tuo, si non habes, melius nulli dabis quam altero spoliabis *serm. 19. de verb. Apo.*

Quid confert tibi elemosyna, quæ de substantia præstatur alteri. aut timendum non est, quod deus non habeat, unde pauperes suos pascas, nisi tu alieni diripias. idem de vitâ Christiana cap. 12.

But concerning the wife, I say with our Saviour in another case, that if it were so with her altogether, it were not good to marrie, *Matth. 19.* and that she were in worse conduon then servants, who may give of their own, whereas shee hath nothing that is properly by law her owne. And did not *Abigail* bring a large almes of her husbands goods to *David*? *1 Sam. 25.* which if we will say, shee did not so much freely, as in case of necessity for feare did not *Ioanna* the wife of *Chusa*, *Herods* steward, and many other women voluntarily minister of their substance to our Saviour? *Luk. 8. 3.* doth not the wise man commend the vertuous woman for stretching out her hands to the poore and reaching out her handsto the needy? *Pro. 31. 20.* And doth not the Apostle command women to adorne themselves with good workes, *1 Tim. 2. 10.* of which almes



almes are a great part. She then by the marriage band hath such a right of use in her husbands goods, though the property be in him, that shee may give almes, doing it with discretion, and moderation, so that she doe him good and not evill, *Prov. 3 1, 12.* and without any pride or arrogancy, as though she would usurpe authority over him, *1 Tim. 2. 10.* And now ye rich men of the world, I speake unto you, and not I but the very time also, open your hands to the poore and needy that is with you, and out of your abundance supply their wants; as God now tryeth their faith and patience by this scarcity: so hee tryeth your charity; *why dost thou abound with riches, and hee want?* (saith S. Basil)

*Magna pars.*

Surely that thou mightest receive the reward of thy faithfull dispensation, and hee also after many conflicts and victories, might have the Crowne of his patience. Let not the paining of your backs with costly apparell, the pampering of your bellies in gluttony, and drunkennesse, the satisfying of your pleasures in chambering and wantonnesse, Hunting Hawking, Dicing, Smoaking and the like, the revenging of your offences in contentions and endlesse Law-suites, the buildings of your *Babels* to keepe your names alive upon earth, the insatiable covetousnesse to fill your coffers and load your selves with thicke clay, devoure the poores portion, and make you either unwilling or vnable to doe good and distribute. Remember, that being Gods stewards and not Lords in fee-simple of these earthly things, your account of your stewardship will be fearefull,

*Cur tu divitiis circum-*  
*fluis ille eget? Basil. oras.*  
*14. de divitiis. & paup.*

when so little to pious uses, so much to the owne or ill uses shall be brought in. Then, you that in stead of making you friends of the earths Mammon, have made you enemies thereof, shall in stead of being received into the everlasting habitations, be shut out in outward darknes, thou hast not bin merci-

*In pios usus.*  
*In proprios aut maleos.*

cisfull and thou shalt not finde mercie, thou hast not opened thy gates to the poore, and thou shalt be shut out of the gates of heaven, thou hast not given thy bread, and thou shalt not receive the bread, of life, saith *Basil* orat. *divit.* Beloved we should be unthankfull, injurious to the memories of those that have done worthily in this kinde, if wee should not acknowledge to the glory of Gods Gospell and the stopping of the mouthes of Papists exclaiming against our religion for barrenesse in this worke, that the publike worke of charity in building of Temples, Colledges, Hospitalls, Schooles, Almes-houses, in giving of Lands and stocks for the maintainance of religion and preaching, for the good of Cities and corporations, and for all other pious uses, have beene found more ( upon an exact survey printed and published ) since the day-spring of the Gospell in this last Century hath visited us, then can be produced for many hundreds of yeares in Popery, when merit-monging was at the highest and that we have both better lawes for the provision for the poore, and better execution of them then former times had. And it must even with an holy boasting ( as *Paul* doth about the *Corinthians* ministering to the Saints 2 *Cor.* 9. 2. ) be acknowledged that amongst us, there are many *Philemons* that refresh the bowels of Gods Saints, many *Onesiphorusses* that minister unto his servants, many *Iohannes Eleemosynarius* who with *Titus* thinke that day lost wherein they give not an almes, ( as *Leontius* reporteth in his life, ) many *Dorcasses* that are full of almes-deedes, give coates to poore widowes and others, in a word a good number reserved by God that open their hands and their hearts to their needy brother. But yet the greater part of great ones amongst us, lye in the wickednesse of unmercifulnesse, have their hearts hardened, their bowels shut up.

up that they cannot compassionate the poore, their eyes evill, their tongues full of bitterneſſe, their hands withered like his in the Goſpell, that they cannot reach them out to the poore. Every where wee may finde *Caines*, that thinke themselves no keepers of their brethren, churlish *Nabals* that roare out with him, shall I take my flesh whom I have killed for my shearers and give it unto men, whom I know not whence they be? *1 Sam. 25. 11.* rich gluttons that can let the poore lye and dye at their Gates, *Judaſſes* that care not for the poore, no not ſo much as for a ſhew of caring for the poore which was in him. I ſay to them with Saint *Baſill* the fruite which thou shalt reape, shall be like the ſeede which thou haſt ſowne, thou haſt ſowne bitterneſſe and thou shalt reape bitterneſſe. Thou haſt ſowne cruelty, and thou shalt reape cruelty, Thou haſt ſhunned mercie, and mercie shall ſhunne thee; Thou haſt hated the poore, and he in like manner, who being rich was content for our ſakes to become poore, shall hate thee, *Baſil ubi ſupra*. I have bin ſomewhat long in the perſon giving, I will be ſhorter in the act heere who gave.

The originall is a doer of much almes, he was not a patient but an agent in this buſineſſe, his almes were not extorted by force of mans law, but came voluntarily from him in obedience to Gods Law: were not impoſed upon him by a rate, or taxation, but proceeded from the voluntary determination of his heart, and it cometh unto us the willing cheerefulneſſe, the ready ſpeedineſſe that muſt be in our almes doing, willing cheerefulneſſe, for thou shalt ſurely give, and thine heart shall not be grieved when thou givest, *Deut. 15. 10.* Every man according as hee purpoſeth in his heart, ſo let him give, not grudgingly or of neceſſity, for God loveth a cheerefull giver, *2 Cor. 9. 7.* This is it that maketh

ὁ ποιῶν ἐλεημοσύνας.

Indignum oportet  
hereses esse, si alacriter  
demus, duplex erit ele-  
mosyna, &c.

Potentem viduam ex-  
pectare noluit, ut non  
solum ex munere, sed ex  
celeritate muneris bo-  
norum operum meri-  
tum augetur, *Greg. Mor.*  
*li. 21, cap. 11.*

Ἐν ἑαυτῇ χαρίτες  
ἐν ἑαυτῇ ἔρετα

Proprium est libenter  
facienti citò facere.

Hæc est perfecta miseri-  
cordia, *Aug. homil. 39.*

*rom. 10.*

Ingratum est benefi-  
cium quod diu inter  
manus dantis hæsit  
*Seneca de benef.*

our almes accepted, if there be a willing minde, it  
is accepted according to that a man hath, and not ac-  
cording to that a man hath not, *2 Cor. 8. 12.* *Chryso-*  
*stome tom. 4.* if we give cheerefully it will be a double  
almes, both because wee give, also because wee give  
cheerefully. Vpon Iobs word that hee made not the  
the widowes eyes to waite *Gregory sayth, Hee would*  
*not have the asking widow to waite, that not onely*  
*by the gift it selfe but also by the quicknesse of the*  
*gift be might increase the worth of his good werkes.*

And this cheerefulnesse discovereth it selfe both in  
countenance, according to that *Eccle. 35. 9.* In all  
thy gifts shew a cheerefull countenance, *Pro. 22. 9.*  
hee that hath a bountifull eye, shall be blessed: for  
hee giveth of his bread to the poore, and also in  
words, according to the wise mans counsell, let it  
not grieve thee to bow downe thine eare to the  
poore, and giue him a friendly answer with meeke-  
nesse *Eccle. 4. 8.* and *18. 15.* blemish not thy good  
deedes, neither use uncomfortable words when thou  
givest any thing: againe, the readie speedinesse, for  
we againe must not say to our neighbour, go & come  
& to morrow I will give, when we have it by us, *Pro.*  
*3. 28.* The Greeke proverb saith, speedy favours are  
sweetest, and *Seneca, It is the property of the wil-*  
*ling doer, to doe a thing quickly.* Nay wee must be so  
farr from putting off in these workes of mercy,  
that wee must not still tarry till wee are sued to,  
but must prevent our suitours, like our heavenly  
father who preventeth the King with blessings of  
goodnesse *Psal. 21. 3.* This is perfect mercy, that we  
prevent the suites of the needy, and releve the  
hungry before they aske, and that mercie is imper-  
fect, and needeth mercy which is extorted by im-  
portunate prayers; saith *S. Austin. That is an unwel-*  
*come benefit (saith Seneca) that stuck long in the hands*  
*of the giver.*

Away

Away then with this grudging giving which God loveth not, this browe-beating by fowre lookes, this chiding by *Nabals* language, this turning away our countenances, this upbraiding churlishly which maketh an almes a fooles gift, *Eccles. 18. 18.* which maketh rather a satisfaction for our injury, then a worke of mercy as *Chrysostome* saith, *hom. 36. in Mat. 10.* with this delaying which maketh us neere to denying as *Seneca*, hee that delayeth is next to him that denyeth he that doth doe almes, must doe none of these.

Bis dat qui cito dat

qui moratur negand  
proximus.

ποιειν ελεημοσυας

ελεημοσυας

εὐπονια

A prastanti oriparte

But I am brieft as I promised and come in the third place to the matter given, almes; it signifieth properly mercies or compassions, the cause from whence they must proceed being put for the effect, mercy for almes, and they are not onely to called but by a generall name both *Heb. 13. 16.* well doing, dooing of good, the denomination being made from the more excellent part, and also righteousnesse, *Psal. 112.* because they are a fruite of righteousness *1 Cor. 9. 10.* a streame of that fountaine, a speciall of that generall, a signe of righteousness according to that of *Prov. 12. 10.* a righteous man regardeth the life of his beast, &c. and an outward act of relieving those whom wee inwardly commiserate. Hence it is that not onely the vulgar Bible translateth ελεημοσυνη *iustitiam* righteousness, *Mat. 6. 1.* take heede that you do not your righteousness before men; but also the Seventy Interpreters in the old Testament where it is *Hidāhah* righteousness, in the Hebrew turne it, deliver the poore his pledge and it shall be righteousness to thee before the Lord, &c. ελεημοσυνη, as *Dent. 24. 13.* And there are called mercies or compassions, as also in the Hebrew *Chased*, pity, compassion, to shew and signifie that in almes giving wee must not onely open our hands but our hearts, that the outward action must flow

ελεημοσυνη  
iustitiam.

ελεημοσυνη  
ελεημοσυνη

707  
"

miseriordia est animi  
condolentis affectus  
cum additamento  
beneficii,

Ille perfectè tribuit, qui  
cum eo quod afflicto  
porrigit, afflicto quoque  
animum a se sumit, ut  
prius in se dolentis pas-  
sionem trāserat. & tunc  
contra dolorem illius  
per ministerium concur-  
rat plus campati quàm  
dare.

Præbere quod est extra  
seipsum.

Aliquid de semetipso  
dare.

Affectus nomen im-  
ponit operi quum  
miseriordiae causā  
largiatur.

from our inward affection, our contribution from our compassion, for *Mercy* is an affection of a piti-  
full heart, with an addition of some benefit, hence are  
those manner of speakings in scripture, hee that  
hath mercy to the poore is happy, *Prov. 14. 21.*  
hee that hath pity on the poore lendeth unto the  
Lord, *Prov. 19. 17.* to love mercie, *Mic. 6. 7.* Hee  
that sheweth mercy *Rom. 12. 8.* If thou draw out thy  
soule to the hungry, *Isa. 58. 10.* and *1 John 3. 17.*  
Who so hath this worlds good, and seeth his brother  
hath need, & shutteth up his bowels of compassion from  
him, bowels of mercies, *Col. 3. 12.* Thus as *Iob* was grei-  
ved in his soule for the poore, *Iob. 30. 25.* So the Apostle  
requireth that wee should be kindly affectioned one  
towards another with brotherly love, *Rom. 12. 8.*  
and weepe with them that weepe verse, 15. Hee  
giveth perfectly, who with that which hee reacheth  
out to the afflicted, taketh also upon himselfe: mind  
and affection of the afflicted, so that first hee transla-  
teth upon himselfe the passion of him that is grieved,  
and then by his ministring to him, giveth supply against  
his griefe, *Greg. moral.* and hee saith that it is more  
to have compassion then to give an almes, because he  
that is compassionate, giveth somewhat from within  
himselfe but the almes doer giveth from without him-  
selfe. And Saint *Ambrose* in offic. saith, that the name  
of the affection is put upon the worke when thou givest  
for mercy sake. That our almes then may bee the  
almes that God hath required, let our inward af-  
fection goe with the outward action, let our grei-  
ving for our brothers miserie, worke in us a releev-  
ing of his necessity, as our Saviour having com-  
passion on the people, sed the hungry, gave sight to  
the blind, and healed the sicke: for want of this, ei-  
ther wee distribute not at all, or not well, cheerefully  
in heart, countenance, and tongue, and readily in the  
worke done

Now



Now to stirre us up to this work of works, this action both of mercie and righteousnesse too: in searching the Scriptures, I finde a cloud of motives, but because the time straiteneth me, I will onely insist, on these three, the estimation of our workes of mercie now, the commemoration of them hereafter, and the remuneration of them forever. For the estimation of them it is such, that what wee doe unto our brethren therein, is accounted done unto Christ, what wee deny unto them, is reckoned to be denyed unto him, *Matth. 25. 40. 45.* As when the lowest and least member of the mysticall body of the Church is touched, Christ the head thereof is grieved, *Act. 9. 4. 5.* So when the least worke of mercy, a Cup of cold water is given to a Disciple in the name of a Disciple, Christ the master is relieved, *hee that hath pittie on the poore lendeth unto the Lord, Prov. 19. 17.*

The poore mans hand is Christs treasury, and what the poore receiveth, Christ himselfe accepteth, saith *Peter Chrysologus.* For the commemoration hereafter, they shall be had in remembrance at the last day, either before or without any mention of our other workes; *Come ye blessed of my father inherit the kingdome prepared for you from the foundation of the world, for I was an hungred and ye gave me meate, I was thirstie and ye gave me drinke, I was a stranger, and yee tooke me in: naked and yee clothed me: I was sicke and yee visited me: I was in prison and ye come unto mee, Matth. 25. 34. 35. 36.* Our praying, preaching, participating of the Sacraments, Chastity, temperance, honouring of Parents, loving of truth, yea Martyrdome it selfe, shall seeme to be omitted and our good deedes in communicating to the necessities of Gods Saints, principally to be remembered, *God concealeth all the other good deedes of righteous*

*Manus pauperis est  
gazophylacium Christi,  
& quicquid pauper accipit, Christus accipiat.*



fake, but the greatest part is for Lucullus owne sake.

Saint *Austin* saith, the poore may say unto thee that I in receiving almes give no lesse unto thee, then thou in bestowing them givest unto me. For if there were not some to receive thine almes, thou couldst not give earth and receive heaven. Let us then so esteeme this estimation, so remember this commemoration, so have an eye to this recompence of reward that wee may never be wearie of this wel-doing.

Nonnihil, o hospites  
vestra causa, sed maxima pars  
Luculligratia  
Plat. in Rom. Apop.

And so I come to the measure, hee gave much almes. Hee was not like the Lyons denne in the fable that received all things, but let nothing goe but as hee had received plentifully of God, so hee did minister plentifully to the wants of his poore brethren. Therich men of the world then must do that which they see in him, be rich in distributing according to *Pauls* precept *1 Tim. 6. 17.* and old *Tobias* to his sonne, if thou hast abundance, give almes accordingly, Chap. 4. 8. To this purpose is that commendation of the Godly man, that hee hath dispersed, sowed his almes liberally, as the husband man doth his seed, and of *Dorcas*, *Act. 9.* and the Apostle would have it a matter of bounty not of covetousnesse, *2 Cor. 9. 5.* opposing it to covetousnesse as being contrary to it. And to set an edge to us herein, let us remember that our liberality in this kinde is not our losse, but our gaine. Hee that soweth sparingly shall reape sparingly, and hee that soweth bountifully shall reape bountifully *2 Cor. 9. 6.* according to that of the *Wiseman*, there is that scattereth hand yet increaseth *Prov. 11. 24.* Upon the multiplying of the loaves wherewith Christ fed the poore, *Cyrill* saith, lib. 1. in *Ioh. cap. 18.* Liberality is commended to us in this Miracle, and it is

Liberalitas nobis hoc  
miraculo commenda-  
tur & quasi magnâ voce  
dicitur, Quanto plura  
dabis liberaliter & mis-  
ericorditer, tanto tibi  
plura largitus conficiet.  
Eleemolyna non de-  
pauperat sed datat, pro-  
missum enim est date  
& dabitur vobis, *Chrys-*  
*ostomus* Vt dives sis, tua largiter  
da, ut colligas disperse,  
imitare seminantem  
seminantem benedicti-  
onibus ut de benedicti-  
onibus metas.

*Homil. 53. & 68. ad  
popul. Antioch.*

Exhaustire fontem libe-  
ralitatis, *Cicero*. Ne li-  
beralitas liberalitate  
pereat. *Hierom. ad Paul.*  
Dabo egenis, sed non  
ut ipse egenam, succuro  
perituro, sed non ut ipse  
peream, *Sempronius*.

Said as it were with a loude voyce, by how much  
thou shalt give many things liberally & mercifully, by so  
much many things shall increase more largely to thee. And  
*Chrysostome*, Almes impoverisheth not but enricheth, for  
it is promised give, and it shall be given to you, and  
again that thou maist be rich, give thine owne freely,  
that thou maist gather, scatter, imitate the sower; sowe  
plentifully, that thou mayest reape plentifully.

But yet our liberality must be proportioned ac-  
cording to our ability, unlesse in case of urgent ne-  
cessity, wherein wee must exceede our abilitie,  
2 Cor. 8. 3. according to thy abilitie stretch out thy  
hand and give, *Eccles. 14. 13.* Give unto the most  
high as hee hath enriched thee, *Eccles. 35. 10.* and the  
Apostles rule is, as God hath prospered every man,  
1 Cor. 16. 1. We must take deede that we do not drave  
out the fountaine of liberality as *Tully* saith, and that  
our liberality perish not by liberality, saith *Hierom*, It  
is the wise *Moralists* rule, I will give to the needy, but  
not that I should neede my selfe, I will helpe him that  
is ready to perish, but not that I should perish my selfe.

Let the rich churles of our times consider this  
who like him that having vowed *Hecatombes* to  
*Insipiter* for his deliverance, served him at last with  
Date-shels, so they owing great gifts to Gods trea-  
sury come in with their mices and moates. Their  
proportion for their almes is after *S. Pauls* prescrip-  
tion to *Timothy* for his diet, use a litle wine saith  
hee, give a litle almes say they, Clouds they are  
that can yeelde but a drop or two, and fly away,  
not a whole shower; their liberality is limited to a  
Christmas season, afterwards their Gates are shut  
like *Jerichaes* Gates, as though all other times were  
out of season, but they must know that that rule  
meeteth them, unto whomsoever much is given, of  
him shall be much required, *Luk. 12. 48.*

I must intreate your patience for the finishing of the last clause, which is of the persons receiving his almes, *the people*. It is meant of all sorts amongst the people that needed and asked almes, for wee must give to them that neede, *Eph. 4. 28.* to every one that asketh, *Luke 6. 30.* but not to him that asketh every thing, if wee desire to have them distinguished into their kindes, wee shall finde sixe sortes named by our Saviour, *Matth. 25. 35.* The hungry, thirsty stranger or harbourlesse, the naked, sicke and prisoner, to these wee may adde out of *Esay. 58. 6. 7.* The oppressed and exiled, especially those which suffer those things for the truthe sake and out of *Nehe. 5. 11. Luke 14. 12.* Those that are indebted above their abilities, the lame, the blinde, the maimed, the decrepite, the aged, the poore widowes and fatherlesse: if wee desire to know what order wee have to keepe in doing these workes of mercy, to these poore of all sorts, we have a rule of Saint *Austin*, Seeing thou canst not doe good unto all, thou must especially provide for those, who according to the conveniences of places and times, and all kindes of matters and affaires are more narrowly linked unto thee, as it were by a certaine Lot; as to open this a little, in doing mercie wee must preferre our Wives before all other, our Parents before our Children, our Children and our family before others, our spirituall kindred before our kindred in the flesh, our kindred before common friends and neighbours, these before strangers, strangers before enemies, and so excepting our parents and those under our owne charge; wee are to preferre those that are linked unto us in many of these bands, before others but singly tyed to us, as a Godly kinsman, before one religious but not of our kindred, or one of our kindred

Omni perenti, sed non omnia perenti, ut *August. lib. 1. de serm. dominicis in monte.*

Cum omnibus prodesse non possis, his potissimum consulendum est qui pro locorum et temporum, & quarumlibet rerum opportunitatibus constructius tibi quasi quadam sorte junguntur, in *Dof. Christ. 4. 1. cap. 28.*

In liberalitate modus  
adhibendus est perso-  
narum ut primum iustis  
deinde peccatoribus,  
quibus tamen prohibe-  
re dare, non quia ho-  
mines sed quia peccato-  
res in Ep.

but religious, a kinsman, neighbour, and friend,  
before one that is but kinsman, neighbour, or friend,  
*Gregorie* commeth neere this when hee saith, that  
*In liberality regard is to be had of the persons, that*  
*first wee should give to righteous men, then to sinners,*  
*to whom yet we are forbidden to give, not because, they*  
*are men, but because they are sinners.*

But in cases of extreame necessity, wee must  
breake these rankes, and relieve even our enemies  
ready to perish, before our kindred and friends  
though in great want, and for those in greater neede  
before those in lesse, having an especiall respect  
to those whom God in his providence offereth to us,  
as the wounded man was to the Samaritan, *Luke*  
*10. 33.*

But what if wee be uncertaine whether any of  
these kinds of poore be wicked or no? Nay what  
if wee know them certainly wicked and vicious?  
I say if it be doubtfull, let us not be over-curi-  
ous in searching, if *Abraham* had done so, he had  
missed to entertaine Angels saith *Chrysostome* in  
*Rom. 12.* be not (saith *Nazianzen*) overcurious to  
examine, who is worthy, Seeing it is better to give  
to the unworthy for love of the worthy, then to  
hazard it, that the worthy should be defrauded for  
a suspicion of unworthinesse. Our Saviour did with-  
out curiosity kisse *Iudas* that killed him: if he  
be certainly wicked, wee must be mercifull as our  
heavenly father is mercifull, who causeth the Sunne  
to shine on the evill and on the good, and sendeth  
raine on the just and on the unjust, *Matth. 5. 45.*  
They are called almes because wee give to unwor-  
thy and we give not to the manners, but to the men,  
as *Laertius* reporteth that *Aristotle* answered in such  
a case, *Laertius Lib. 5. cap. 1.* I gave it not to the man  
but to humane condition, I pittied not the manners but  
the

Non moribus damus  
sed homini *Chrys. cons. 2.*  
de la 7.



the man, and Hierom saith well, Hee that giveth an almes to the needy, and despiseth him not for his default, sheweth mercy truly; For the nature is to bee respected, not the person. Saint Austin hath a pretty distinction in this kinde; There are two names, one that hee is a man, another that hee is a sinner, that hee is a man is the worke of God, that hee is a sinner is the worke of man, give to the Worke of God, give not to the worke of man. And he interpreteth what it is to give to the worke of man, to a sinner in regard of his sinne, to an Hunter, Stage player or Harlot, in respect of their profession, Aug. in *Psal. 102*. But as for those sturdy, vagrand and lazy droncs who being strong to labour, will cate and not worke, who have taken up Satans trade to compassse the earth, who live without God, without Magistrate, without Minister, without calling in the world, wee must withdraw our selves from them, if they will not worke they must not cate, 2 *Thes. 3. 6. 10*. if their extreame necessity be such that they must have an almes, yet their impiety deserveth a rodde for their backes, and it is the best almes that can be done to them, to execute the lawes made against them, both that they may be brought into order, and also that the truly poore may receive that which these drones devoure. These are the persons that wee must doe almes to, and in such ranke and order as I have recited. It is no being mercifull or doing of salmes if wee feast our rich friends, or neighbours, if we give great gifts to our betters, or equals, either to curry favour, shunne displeasure, or because wee have or would recieve a like or greater benefit; if wee keepe an open and dissolute house for drunkards and good fellowes; the one may be civill courteous, the other uncivill prodigally, neither Christian charity. Let the bowels of the hungry praise thee,

Non homini sed humane forti dedi, non more sed hominem commiseratus; Qui indigenti elemosynam tribuit, nec pro delicto spernit, misericordiam verè scivitz; natura enim respicienda non persona Hieron. in *Ezech. 12*. Duo nomina sunt, aliud quod homo, aliud quod peccator; Quod homo opus est dei, quod peccator opus est hominis, da operi dei, noli operi hominis.

Laudent te jejunantium viscera, non eructantium plena convivia, Hieron.

*A Romane Centurion becomming**not the full bankets of the Gorbellies saith S. Ierom**He that considereth the poore and needy is blef-**sed. The Lord give us understanding as in all**things, so in this, that shewing**mercy wee may finde it with**the Lord in that day. Now**to God the Father**&c.*


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 THE
 

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THE  
F O U R T H  
SECTION

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Acts 10. vers. 2.

*A devout man, and one that feared God With all his house, which gave much almes to the people, and prayed to God alway.*



Come to you now this fourth time with that commendation which the spirit of truth (whose testimonie wee know to be true) giveth of this religious profelitte *Cornelius*. Now hee was not like the mongrell brood of those Iewes, who had married wives of *Asdods*, that spake halfe in the language of the Iewes, halfe in the language of *Asdods*, *Neh. 13. 23. 24.* Hce was not religious by halves, hee served not God in an unrighteous holiness, as many who professe to know God and to be zealous for him, yet will do no good amongst their people, or in an unholy righteousness, as they who are ready to doe good, and shew great kindness amongst their people with whom they dwell, but care not for the matters of religion, and Gods

K

service

Omnia sunt tria.  
Tria sunt omnia.

δεόμενος

δεήσεις

προσευχάς

ἐπιευχίαις

εὐχαριστίας

δεόμενος  
ἐπικαλούμενος

Oratio est petitio, quæ  
ad deum dirigitur, vel  
ad personas, vel ad  
personam propter  
ipsum.

service what it become of them, but with the love of his neighbour whom hee had leene hee joyned the love of God whom hee had not leene, with charity towards men, hee practised pety towards God and prayed God continually. Wherein *all things are 3 things* (as *3 things are all*) the action he prayed, 1. the object God, 3. the manner alwayes.

I begin with the action, the originall is, *δεόμενος* which properly a supplicating and suing for the averting of evill either come or comming upon him, for the Apostle in foure words seemeth to make foure kindes of prayers, *1 Tim. 2. 1.* I exhort that *supplications*, which are deprecations of all evils either imminent or incident; *petitions* for all necessary good things either temporall or spirituall; *intercessions* for others, that God would free them from evill. fill them with good; *thanks/givings* either for benefits conferred upon, or evils removed from us or others, *be made for all men, for Kings and all that are in authoritie.* But heere the speciall is put for the generall, *δεόμενος* for *ἐπικαλούμενος* hee supplicated to God, for, hee invocated and prayed with all prayer and supplication, as the Apostle speaketh, *Eph 6 18.* Whereof if any amongst us be so ignorant (as I feare too many amongst us are but children in understanding) as to aske mee what is this whereof thou speakest: as the Philosophers at Athens did Paul of his doctrine, *Act. 17. 19.* I say it is a religious service, wherein wee aske of God onely for Christs sake all Spirituall and Temporall gifts, according to his Commandement and promise, and also give thanks to him for gifts received. Some of the Schoolemen goe too farre when they define prayer to be a petition which is directed to God, or to some persons or person for him, *Biell de canone Missæ 61.* That so the Saints may be brought in to have part in our suites, but such honour

honour have none of the Saints; Saint *Augustine* speaketh the same language of *Canaan*, Prayer is a devotion of the minde, that is a turning it to God by a pious and humble affection, and *Damascene*, Prayer is an ascending up of the minde to God, and an asking of convenient things of him.

Now do we looke on him & do likewise? *Iudg.* 7. 17. be we followers of him, that good which we see and heare in this good man let us do; as he prayed with all prayer and supplication so let every one of us that will be of Gods household powre out our soules in prayers unto him; nay what speake I of following *Cornelius* onely? Let us take for an example of lifting up our hearts and our heads in prayer, all the Elders and worthies of God that now inherit the promises, who in their generations called on the name of the Lord, and sought his face from time to time, according to that *Psal.* 22. 5. they cryed unto him, and were delivered, they trusted in him, and were not confounded. Yea the cheife shepheard of our soules, who in the dayes of his flesh offered up prayers and supplications with strong crying and teares, *Heb.* 5. 7. I neede not relate particulars, they are so well knowne, I cannot insist upon them, they are so many in number; Never was any of this family that did not aske good gifts of the father of this household. But in this point weere not on examples onely, that which wee doe herein wee may doe upon warrant sealed unto us. The King of heavens mandate is gone out to this purpose. Seeke yee my face, *Psal.* 27. 8. Call upon mee, *Psal.* 50. 15. Seeke the Lord while hee may be found, call upon him while hee is neere. *Isa.* 55. 6. Aske, seeke, Knocke, *Matth.* 7. 7. Come unto me all that travell & are heaue laden, *Mat.* 11. 28. Watch and pray, *Mark.* 13. 33. Pray alwayes, *Luk.* 21. 36. Pray with all prayer and supplication in the spirit, *Eph.* 6. 18, and *1 Tim.* 2. 1. So writeth, so

Oratio est mentis devotio, id est conversio in deum per pium & humile affectum.  
προσευχὴ ἐστὶν ἀνάβασις τῆς ψυχῆς πρὸς τὸν θεόν καὶ αἰτήσεις τῶν προσήκοντων παρὰ αὐτοῦ.

Non vivit ut exemplum solum.

chargeth *Paul* almost in every Epistle.

And to stirre up our pure minde heereunto wee have a cloud of motives, I will single out some of the principall, and those either in respect of our selves or in respect of God, in respect of our selves, our necessity to pray, for stand we not still in want of temporall or spirituall blessings? in time are of evill falling upon us, in sorrow through evils alreadyaine upon us. What have wee before wee have received it, all commeth from Gods hand. Wee are that man in the parable, that having a friend come to him hath nothing to set before him, and must fly to our heavenly father and friend for supply of our wants,

Oration non est nisi indigentium, *Aug. in Psal.*  
36.  
Prose oia: e necessitas  
cogni *Chrys. in Mat.*

*Luke 11.5.* Who will not supply us without asking, for to that condition hee hath tyed his grants, *Matth. 7.7.* Aske and yee shall receive &c. prayer cannot proceede but from men in want: saith *Austin*, and very necessity compellerh every one to pray for himselfe, saith *Chrysostome*. Thus as *Dauids* necessity made him flie to the bosome of his heavenly father, *Psal. 18.4.5.6.* The sorrowes of death compassed me round about, and the floods of ungodly men made mee afraid. The sorrowes of hell compassed mee, the snares of death prevented me. In my distresse I called upon the Lord and cryed unto my God: so he pleadeth his misery to move God to mercy, turne thee unto mee and have mercy upon mee, for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou mee out of my distresses, *Psal. 25.16.17.* The very heathen Poet could bid us pray, for all men have neede of God.

τοῦτο δὲ πάλιν δὲ  
διὰ τὰς ἀνάγκας

But if we had nothing but our owne neede to incourage us, we might have but cold comfort For many with *Lazarus* make shew of neede enough to the rich Churles of the world, and cannot speede, many with the diseased man at the poole of *Bethesda* lye in dittresse, and none will put them into the curing poole, *Luke 5.* Therefore as on our side there is neede, so on Gods side there is good speed, that

we



wee might have strong consolation. It is not with  
 suitours that come to him, as *Abolom* traduced his  
 fathers garment, that none was deputed of the  
 King to heare them 2 *Sam* 16. Nor as it was with  
*Bauls* Priests which cryed from the morning to the  
 evening and had no answer, nor any to regard  
 them, 1 *King* 18 he answereth not as *Philip* of *Ma-*  
*cedone* with an, *I am not at leasure, but when they cry* Non vacat;  
*with their voyce unto him hee heareth out of his holy*  
*mount, Psal. 3. His eares are open unto their prayers*  
*Psal 34. his proper stile is the God that heareth prayer*  
*Psal. 65. 3. therefore all flesh shall come unto him.*  
 Nay hee is so forward herein that *Isa. 65. 24* It shall  
 come to passe, that before they call hee will answer  
 and while they are yet spea'ing hee will heare, and  
 his hearing and speeding goe together, this is the  
 confidence that wee have in him, that if wee aske  
 any thing according to his will hee heareth us; and  
 if we know that he heares us, whatsoever wee aske,  
 wee know that wee have the petitions that wee de-  
 sire of him, 1 *Iob. 5. 13. 14. Whatsoever wee aske the*  
*father in Christs name hee will doe it, Iohn. 14. 13.*  
*The righteous cry and the Lord heareth, and delive-*  
*reth them out of all their troubles, Psal. 34. 17* Look  
 at the generation of old, and see, did ever any trust  
 in the Lord, and was confounded? or did any abde  
 in his feare, and was forsaken? or whom d d hee  
 ever despise, that called upon him? *Eccles 2. 10.*  
 How should this kindle a zeale of prayer in us? how  
 should it set an edge upon our devotions that say?  
 upon this that God had forgiven *David* his sinnes  
 when hee prayed and confessed them, hee inferreth  
 for this cause shall every one that is godly pray  
 unto the Lord, in time when hee may be found,  
 surely in the floods of great waters, they shall not  
 come nigh unto him, *Psal. 32. 6. the negligence of*  
*the asker is worthily reprehended where there is no doubt*

Potentis negligentia  
reprehenditur ubide  
dantis misericordia  
non dubitatur *Chrys.*  
Nil potens homine  
orante.

Oratio iusti est quasi  
clavis cœli &c. *Aug.*  
*ser. 135 de temp.*

Quando fidelis & hu-  
milis & fervens oratio  
fuerit, sine dubio cœlum  
penetrabit, unde certum  
est quod vana redire non  
possit *Bern.*

Oratio oranti est sub-  
sidium, deo sacrificium,  
dæmonibus flagellum,  
*Aug.*

Oratio est animæ san-  
ctæ præsidium, Angelo  
bono solatium, diabolo  
supplicium, gratum deo  
obsequium, *Aug.*

Gravis nobis est inimici  
tentatio, sed longè gra-  
vior illi nostra oratio.  
*Bern. serm. de dedis.*

*Ecccl.*

of the mercy of the giver saith *Chrysostome*. As *Samp-  
sons* strength lay in his haire, so a Christians in prayer  
and as *Chrysostome* saith, nothing is more powerfull  
then a man that prayeth. The effectuall fervent prayer  
of the righteous availeth much, *1am. 5.* And like *Iacob*  
wrestling in prayer with God (For hee wept and  
made supplication, hee had power over the Angell &  
prevailed, *Hos. 12. 3. 4.*) will not suffer him to depart  
without a blessing, *Gen. 32.* Prayer so prevailed for  
*Sodome* that *Abraham* ceased praying for it, afore the  
Lord ceased granting, it both opened and shut the  
wombe, nay it both opened and shut the heaven in  
*Eliahs* time: it removed the Plagues of *Egypt*, freed  
the *Israelites* of the fiery Serpents, healed the Leprosie  
of *Miriam*, vanquished the *Amalekites*, caused the  
sunne to stand a whole day *Ios. 10.* obtained water for,  
*Sampson* in his thirst, strength in his neede to be re-  
venged on his enemies, *Iud. 16.* Brought thunder and  
lightening from heaven in *Sammels* time, fire in *Eliahs*  
time, healed the sicke, cast out the Divells, opened  
the prisonnes for Gods servants to come forth, railed  
the dead, obtained remission of sinnes, *1am. 5. 14. 15*  
and eternall life, *Psal. 21.* So true is it that the Prayer  
of the righteous is as the key of heaven, prayer goeth  
up, and mercy commeth downe, when our prayer shall  
be faithfull and humble and fervent, (saith *Bernard*)  
out of doubt it will pierce the heavens from whence it  
is certaine that it cannot returne empty. Hence are  
those *Elogies* of the fathers given to prayer, that it is  
an aide to him that prayeth, a sacrifice to God, a scourge  
to the divells, and that it is a safeguard to an holy soule,  
a comfort to the good Angell, a torment to the Divell,  
an acceptable service to God, and *Bernard* saith excel-  
lently, that the temptation of the adversary is grievous  
to us, but our prayer is farre more grievous to him.

If then wee are the Church of God, sanctified in  
Christ, and called to be Saints let us call on the  
name

name of the Lord (for these goe together 1 Cor. 1. 2) and offer up these Sacrifices of the fruits of the lips prayer and prayle unto him, Heb. 13. 15. making our requests (Phil. 4. 6.) manifest at his mercy seate. They are no sons but bastards that aske not good gifts of their heavenly father. And here I can never sufficiently enough bewaile the impiety of a generatiō of carnal Christians too generall amongst us that call not upon God, Psal. 14. that through the pride of their countenance will not seeke after God, Psal. 10. 3. God is not in their thoughts, nor in their mouthes at all to bleis his name; but he is too frequently in their mouthes to blaspheme his holy and fearefull name, most unholy and without feare. It is with them as *Gentiletus in examine Trid. conc.* said of the old Monkes, that their fasts were very fat, their prayers very leane. The old Heretickes the Euchites prayed so much, that they were reckoned heretickes for it, they pray so much that it may seeme incredible to those which heare this of them, they do it so much, that hereupon they are judged to be reckoned amongst heretickes saith *Austin*.

But the common sort of our Christians are in the other extreme, they doe it so little that they may be accounted heretickes, *for to their practise their persuasion should be added*, if they should both omit it and believe they sinne not in their omission. For entering into their chamber and praying in private either alone or with their family, they are like *Festus* they cannot get convenient time, like as it was with them in the parable, their buying of Farmes, trying of Oxen, marrying of Wives, matters of profit or pleasure, rioting and drunkenness, chambering and wantonness, hunting and hawking, dicing and carding, and a world of vanities, swallow up all their time, leave them none for prayer. Houres, daies, moneths, yeares ages are consumed either in doing nothing, or in doing

*Tantum orant, ut illis  
qui hoc de illis audiunt  
incredibile viscaur, ita  
nimis hoc faciunt ut  
hinc judicentur inter  
haereticos numerandi.  
Aug. 6. 57 de haerel.  
in axime si ad praxin  
accederet persuasio.*

Nihil agendo, male  
agendo, aliud agendo.  
Domine miserere mei  
Dominus nobiscum

Magis promore quam  
amore.

Quanta concessi est  
fælicitas, quanta colla-  
ta gloria, fabulari cum  
Deo, cum Christo misce-  
re colloquia, optare  
quod velis, quod deside-  
ras postulare, *Chrys.*

nought or that which is to no purpose, but minutes  
serve their turne for this purpose, a Lord have mercy  
on us, or, the Lord be with us, is enough for a day or a  
weeke with them, their short devotion careth for no  
longer invocation: Nay, with *Gallio*, they care for  
none of these spirituall matters at all, as *Chrysostome*  
said of his Auditorie that they thought reading of the  
Scriptures did belong only to the Clergie & Monkes,  
so these abandon prayer and meditation to Ministers  
onely; let Priests pray, they must play out their time:  
For entering into Gods house they doe it more for fashi-  
on then affection, to see, to be scene of men, then to  
see God in the beauty of holinesse. When they goe to  
the Temple to pray, they do nothing lesse then pray,  
yeelding their bodily presence, but scarce a bodily  
gesture fit for prayer, and suffering their hearts to  
runne after covetousnesse, or any other wickednesse,  
*Ezek. 33.* little considering as *Chrysostome* speaketh,  
how great felicity is granted them, how great glory is  
bestowed on them, to have conference with Christ, to  
wisse for what thou willest, to aske for what thou desirest.

Sometimes teeth are set on edge with the sowre  
Grapes of the old Adamites and Peodicians who as  
(*Clemens Alex. Stromat. lib. 7.* saith) held prayer need-  
lesse because God knoweth our wants, is of himselfe  
a liberall giver, and hath from the beginning determi-  
ned what hee will give; But wee pray not to ac-  
quaint God with our wants which hee knoweth not  
before, but to obey his Commandement, to give him  
the honour due to him in acknowledging him the  
searcher of our hearts, to stirre up our faith and to  
seeke the blessing which he hath determined by such  
means as he hath appointed according to that *Phil. 4. 6*  
In every thing by prayer & supplication with thank-  
giving, let your requests be made knowne unto God,  
and *Iam. 4. 2.* Yee have not because yee aske not, *Luk. 11.*  
13. Our heavenly father giveth the holy spirit to them  
that

of death, and what not? no doubt by it hee would make good the intreating of Christ by Thomas Becket's blood. Then by the blood of Thomas shed for thee make us a second whither he is gone up, in his new learning then though we begge grace and glory, any thing, every thing of the Saints in direct termes, yet wee meane onely that they should begge it at Christs and Gods hands for us. But what is this to make Christ onely a Mediator betweene God and the Saints, and the Saints Mediators betweene him and us, whereas 1 Tim. 2. There is but one Mediator betweene God and man, the man Christ Iesus. *Augustine* notably overthroweth this error, *li. 2. c. 8. cont. Epist. Parmeniani* making the Bishop a Mediator betweene God and the people if any man say you have mee a mediator with the Father, and I make intercession for your finnes, what good and faithfull Christian would indure him? who would not looke at him as the Disciple of Antichrist? Hee is the onely and true Mediator that maketh intercession for all and none for him; *Paul* maketh himselfe no Mediator betweene God and the people. For if he were a Mediator then should all his fellow Apostles too, and so there would be many mediators, and that point of *Paul* not stand good, that there is but one Mediatour, 1 Tim. 2. 5. and *Cyrill. tom. in 1 Ioh. li. 11.* saith upon those words aske in my name, *Ioh. 16.* He addeth these words to shew himselfe the Mediatour, & that none commeth to the Father but by the Sonne, by whom we have enteraunce through the spirit, and that therefore he calleth himselfe the way the truth and the life, *Ioh. 14.* And forasmuch as hee is the Sonne, together with the Father he giveth us good things and forasmuch as hee is our mediatour; high Priest, and Comforter, he bringeth our prayers to the Father.

This was the divinity of antiquity, they thought Christ presented and obtained our suites not the Saints. The blessed Saints and holy Angels are not to be invo-

Hæc verba addit ut  
se mediator em ostendat,

In quantum filius est  
una compare nobis  
largitur bona, in quan-  
tum mediator & Pon-  
tifex et paracletus no-  
stras preces ad patrem  
adducit,

## A Romane Centurion becomming

oated in prayers, for they conceive not our inward thoughts, heare not our outward words, understand not our state on earth, are not present to them that call upon them, are not to be beleaved in, are not Gods, nor Creators, to whom service must be done, *Rom. 1. Gal. 4. 8* but creatures, but our fellow-servants whom we must not serve *1 Cor. 7. 23*. Nay who would not have us serve them, *Reav. 19. 22*. Athanasius saith against the Arrians let the Arrians acknowledge that the Saints doe not begge of a created thing to be their helper, and Hierome, O foolish man who did ever adore the Martyrs. Austin in his confessions saith, what must I goe unto the Angels, but with what prayer? with what sacrament? It was meete that a Mediator between God & man, should have something like to God and something like unto men least being like to men in both, he should be farre from God or like to God, in both he should be far from me, so should not be a Mediator. Olympias wrot to her son A lexander the great, that if he tooke upon him to be Jupiters son it would make *Juno* angry. I dare say if the Saints could heare such unlawfull prayers they would be much displeased, at the giving of Gods honour to them, and cry out as the Angell, *Rev. 19*. Seest thou doe it not, wee are thy fellow-servants and thy brethren worship God.

That same renagate turne-coate *Spalato*, in his recantation written since his leaving of *England* saith, that whilest he was Deane of *Windsore* hee did with great joy heare one of his Canons there in a Sermon before his Majestie say, that he saw no cause why every man might not turne him to his Angel-keeper, and say O Angell-keeper pray for me. But to omit this lyes let it be granted which yet is doubtfull, that every man hath at all times a certaine Angell to keepe him, yet by what commandement, by what example is he to be called upon? may we not here say, who hath required this at your hand? *Isa. 1.* Is not this an intruding into those things

Agnoscant Arriani sanctos non a creato posulare ut auxiliator sit. Orat. 2. contr. Arrianos. Quis ois sanum caput martyres aliquando adoravit? Hier. cont. Vigil. Ancundum mihi fuerit ad Angelos? quâ prece? quibus sacramentis? mediator inter deum & hominem oportebat ut haberet aliquid simile deo, aliquid simile hominibus, ne in utroque similis hominibus, longe esset a deo, aut in utroque similis deo, longe esset ab hominibus, atque etiam mediator non esset. Aug. conf. li. 10. c. 24.



things which a man bath not not seene, a being vainly  
putt up by our fleshly minde and understanding,  
without any teaching of God in his word? *Col. 2. 18.*  
Would not such an Angell (if he did visibly appeare  
and manifest himselfe to him that hee keepeth) say  
with the Angell in the *Revelation*, see you doe it  
not?

I have bin long in this point, I shall make amends  
for it with brevity in the next, which is the manner al-  
way. We shall the better understand what is meant here  
if we do as the Apostle did in disputing with the Iewes  
*Act. 9. 22.* Shew it by comparing of testimonies. Saint  
Paul expresth this more plainly, in *Ephes. 6. 18.*  
when he biddeth the *Ephesians* to pray alwayes with  
all prayer and supplication, taking all occasions of  
prayer watching thereunto with all perseverance and  
persevering therein without fainting, and Saint Peter,  
*1 Ep. 4. 7.* Saying watch unto prayer, and the Apostles  
practice is as it were a glosse upon this, night and day,  
praying exceedingly that wee might see your face *1*  
*Thessal. 3. 10.* Without ceasing I have remembrance,  
*2 Tim. 1. 3.* According to that of *David* evening and  
morning and at noone will I pray and cry aloud, *Psal.*  
*55. 17.* three times a day, *Dani. 6. 10.* and our Saviours  
words that we should pray alwayes and not faint, *Luke*  
*18. 1.*

διαπαντες  
συμβιβασεν  
Collatis testimoniis  
demonstrare  
εν παντι καιρω  
εν παντι προσκαρτερ-  
ησιν

The *Messalian* hereticks grounding upon *Luke*  
*18. 1.* and *1 Thes. 5. 17* Gave themselves to nothing  
but prayer, contemning preaching, reading, participa-  
ting of the Sacraments neglecting working in their  
calling and doing good in holy duties, Men not worthy  
of confutation, that could not distinguish the things  
that differ, but made Gods commandements contrary  
which are subordinate one to another. Ifay in our Sa-  
viours words, these things they ought to have done and  
not to have left the other undone. Against their error,  
the precepts of praying night and day, without ceasing

De affectu vel de actu.

In ipsa fide, spe et charitate continuato desiderio semper oramus. Desiderio semper erandum, *Aug. 122. ad Probum.* Sanissime sic accipitur ut, nullo die intermittatur certate temporandi, *Aug. bar. 57.*

without intermission, without fainting must be understood either of the affection or of the action, for the affection of praying it must be continuall, which if it be, the prayer is continuall. In faith it selfe (saith Saint Augustine) hope & charity, we alwayes pray with a continued desire, we must alwayes pray in heart & desire, for the Action of prayer, it is most soundly understood that on no day the certaine times of praying be omitted. We must keepe our set times both publike and private, and besides these we must upon every occasion have certain mentall or vocall ejaculations or darings out of our desires to God according to that of *Augustine Ep. 121. c. 10.* the brethren in Egypt are said to have frequent prayers but those very short and as it were darted out speedily, lest the fervency lifted up with watchfulnesse, which is needfull for him that prayeth, should be dulled and vanish away with long delay, hereby shewing that this fervency as it is not to be dulled if it cannot last, so it is not to be quickly broken off, if it can last. We see then what it isto pray alwayes, to have a continued desire of praying, to omit none of our set times either publike or private, to be ready upon every occasion to lift up our minde to God, and darte out our prayers, and not to faint in all this, *Luk. 18. 1.* In a word to pray alwayes isto pray frequently, without intermission and constantly without fainting.

We have the Saints our patternes and presidents heerein, *Dauids & Daniels* thrice a day, *Dauids* seven times a day, and his midnights praying of God. The Apostles giving themselves to prayer, *Act. 6.* *Pauls* praying night and day, his precepts, pray alwayes, *Ep. 6. 18.* Continue in prayer, watch in the same, *Col. 4. 2.* Pray without ceasing, *1 Thes. 5. 17.* Continue instant in prayer, *Rom. 12. 12.* *Annas* serving the Lord with prayer night and day, *Luk. 2.* the Apostles widow continuing in prayers and supplications night and day, *2 Tim. 5. 5.* The parable of the poore widow importuning the

the unrighteous Iudge *Luk. 18.* The woman of *Cana-*  
*aus* instance notwithstanding all checks. *Matth. 15.*  
*Pauls* tripling his prayers for his deliverance, *2 Cor. 12.*  
 Our Saviours going a part to pray, spending whole  
 night in prayer, commanding us to watch and pray,  
 alwayes *Luk. 21. 36.* are well knowne unto us, and  
 should be aswell imitated. That our Lord concluded all  
 night in praying, and that he used prolixity there in what  
 did be else but gave an example to us, being in the time (of  
 his flesh) a seasonable prayer to God, but with his father  
 an everlasting hearer and granter of our suites, saith *Aug-*  
*ustine. Enchiridion li. 2. c. 23.* reporteth of *Iacobus Justus*,  
 the brother of the Lord, that his knees like a Camel had  
 lost the sense of touching with assiduity of praying &c.

*Gregorie* in his *Dialogues* reporteth of *Trafilla* a  
 Virgin his Aunt, that when they went about to wash her  
 being dead, there appeared a thicke hardnesse in her knees  
 and bones. *Gregorie Nazianzen* in his Epitaph for  
 his sister *Gorgonia* saith, that she was so given to prayer  
 that her knees seemed to cleave & grow to the ground  
*Hierom* in the life of *Paul the Eremit*e, neere to the end  
 writeth that he was found by *S. Anthony* dead, kneel-  
 ing upon his knees, holding up his hands, lifting up  
 his eyes, Even the dead carkeise prayed with an officious  
 gesture. *Theodesius* the Emperour being to fight a-  
 gainst the Tyrant *Eugenius* continued a whole night  
 in prayer, as *Theodore* lib. 5. ca. 24. and *Zozomen* pag.  
 421. report, and as *Saint Augustine* saith of him, lib. 5.  
 de civit. c. 26. he fought more by praying then by striking.

Oh then beloved let us take these whoorthies for our  
 examples alwayes abound in this worke of the Lord.  
 praying without ceasing, watching unto prayer being  
 fervent therein, and continuing in it without fainting.  
 As there is no moment (saith *Bernard*) wherein man  
 enjoyeth not the goodness or mercy of God, so there ought  
 to be no moment, wherein hee should not have him pre-  
 sent in his memory.

Quod pernoctaverit  
 dominus in orando &  
 quod prolixius oraverit  
 quid aliud quam nobis  
 praebeat exemplum?  
 in tempore precator  
 opportunus, cum patre  
 exauditur aeternus,  
*Aug. ep. 121.*

Genua in morem  
 camelisensum con-  
 tactus an herini, assidu-  
 tate orandi.  
 Cum vita defunctam  
 lavare velient in genibus  
 cubi, sq; conerctam  
 callorum duriciem ap-  
 paruisse.

Prope finem.  
 Etiam cadaver mor-  
 tui officioso gestu  
 precabatur.

Magis orando quam  
 feriendo pugnautes  
 Sicut nullum est mo-  
 mentum quo homo non  
 fruatur de pietate aut  
 misericordia, sic nullum  
 debet esse momentum,  
 quo eum praesentem non  
 habeat in memoria  
*Bern. de interiori domo,*  
*cap. 48.*

Cum video quempiam  
Chrys. li. 2. et and. deum.

Frequens oratio extinguit  
impugnationem  
vitiū. Oratio continua  
superat tela diaboli.  
Bern. ser. 67. de  
modo bene vivendi

Egredientes de hospitio  
armet oratio, egredientibus  
de platea occurrat oratio.

There is not a more certaine signe of a faithfull servant of the Lord, as the neglect thereof is a plaine proofe of a prophane hart. When I see a man that careth not for prayer, nor fervently & vehemently bent thereunto, it is evident to me that he hath no good disposition in his minde: Again when I see a man that can never be gladd with serving of God, and reckoning it his greatest losse, if he pray not continually, I suppose that he doth surely meditate on all good duties, & is a temple of God. For if mans garment, his gate, his laughter declare what he is, much more is his praying a signe of all righteousness, vertue and pietie. There is no better weapon to fight against our spirituall adversaries and our inward lusts, frequent prayer (saith Bernard) quenched the assaults of vices, continuall prayer overcommeth the weapons of the Divell.

And whatsoever we doe whether we eate or drinke, let us doe all in the name of the Lord Iesus with prayer and giving of thanks to God and the Father by him, Col. 3. 17. Let us pray to the Lord when we lye downe, to lighten our eyes that we sleepe not in darkenesse, Psal. 13. When we rise up to send us good speed this day as Abrahams servant did, Gen. 24. When we goe out and in to be with us in our journey as Iacob did Gen. 28. according to that of Hierome when we goe out of our lodging, let prayer arme us, when we returne from the street let prayer meeete us. When we take in hand any businesse, to prosper the worke of our hands upon us, Psal. 90. when we sit downe to eate and drinke, to blisse these creatures unto us; when we performe any service to him, to accept it at our hands, when we are partakes of his Table let us pray him to make us worthy receivers to our salvation, and give thanks to him for that spirituall meate, that he giveth us there to eate, & that spirituall drinke that he giveth thereto drinke, for hence was the Lords supper called the Eucharist, of the giving of thanks used in the celebrating of it, & an oblation or sacrifice

*a good Souldier of Iesus Christ.*

87

crifice, because as *Iustin Martyr* said 2. *Apolog pro Christianis* the Minister sendeth up prayse & glory to the Father of all. And *Gregorie* saith, that the Apostles used the Lords prayer to the consecration, *lib. 7. Epist. 63.* *Iustin Martyr*, that the Eucharist was consecrated by prayer.

*Cyprian*, by calling upon the high God, and *Irenaeus*, by giving of thanks, if we walke according to this rule, peace and mercy

shall be upon us from this  
time forth and for  
evermore.

προεσως αναπληρωσι  
αινονη δοξαν τω  
πατρι των δλων

Prece feri Eucharistiam, *Apol 2.*

Invocatione summi  
numinis li. 1. *epist. 1.*  
*Iren.* gratiarum  
actione, *li. 4. cap. 37.*

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FINIS.

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